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MISSIONS



ALBERT W. BEAVEN
President of the Northern Baptist Convention

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QUESTION BOX

(Answers found in this issue)

1. What has been called "our second-born Baptist child"?
2. What is said to be the modern trinity?
3. 710 were received into church membership last year—where?
4. How was April 1st celebrated at Shanghai College?
5. What is the "farthest away" station of the W. A. B. H. M. S.?
6. What does *Shin-ka* mean?
7. Who has been a medical missionary in Bengal-Orissa for 54 years?
8. How many new Guild chapters were organized last year?
9. "A missionary map of the world is just a"—complete the sentence.
10. What Society reports 510 missionaries?
11. What hospital was opened April 3, 1930?
12. What has "opened new springs of sacrificial devotion" in missionary giving?
13. What is said to be "the very center of Hinduism"?
14. "The cross is not a detour but a finger-post that points to world redemption."—Who said it?
15. What proved "a blessing in disguise" for Porto Rico?
16. What is the total number of C. W. C. chapters reported to date?
17. What field is said to be responsive to Christianity, despite political turmoil?
18. When and where was the first R. A. Chapter organized?

PRIZES FOR 1930

For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

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VOL. 21

NO. 7

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 152 MADISON AVE., NEW YORK CITY

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Above—THE CLEVELAND PUBLIC AUDITORIUM, MEETING PLACE OF THE NORTHERN BAPTIST CONVENTION. *Below*—THE BACONE COLLEGE GLEE CLUB, WHOSE SINGING WAS GREATLY ENJOYED BY THE DELEGATES. THE YOUTH IN THE INDIAN COSTUME WAS THE SOLOIST

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MISSIONS

VOLUME 21

JULY, 1930

NUMBER 7

The Report of the Cleveland Convention in July Missions



MISSIONS for July devotes a large amount of its space to the report of the Northern Baptist Convention at Cleveland. It does this in order that its readers in the thousands of churches may have some idea of what such a Convention means in the life of the denomination, and also realize in some

degree the character of the sessions. We are not satisfied with the report, for there is much more to report than there is space in which to report it. What the editors have tried to do has been to deal fairly with the varied interests and the various speakers. If the adjectives have not always been used with like economy, set that down to the real enthusiasm which the speaker inspired in the reporter.

What we do believe is that one who reads straight through from the first page to the last of the report will become imbued with something of the spirit and movement of the Convention. We want to lead many readers to make a report from our report and carry it to their church midweek meetings. We should like to suggest to pastors that where they had a number of delegates in attendance, it would make a most helpful Sunday service to ask these delegates to give ten-minute reports of what interested them most in the meetings, the pastor then summing up. Or, if the pastor did not go, let him invite a delegate to make report. There is no question at all that it would be for the great benefit of our denominational work if there could be a large number of such convention reports; and the more of them made by the laymen and women who were in attendance the better. The reportorial talent in our churches has not begun to be developed.

Our report fails at one point—it was impossible in a crowded program like that at Cleveland to make even special mention of all the group conferences, discussions, study classes, class reunions, etc. We

simply had to let these go. Items of interest regarding many of these subsidiary events will appear in our pages later. On one point there seems to be a common agreement—that the spirit of the gathering was hopeful and happy. The hearts, minds and consciences of the people were stirred to the real issues of life in this epoch of change. We hope that the report will impress the vital character of the days of meetings upon the reader. It was good to be there; it should do one some good even to read of being there.

Not all the pages of July issue are filled with the Convention report. Dr. Franklin sends us his first article since his landing in Japan. A sparkling sketch it is, showing how warmly the Foreign Society's Secretary has been received by the eminences in both Japan and China. The usual digests of the annual reports of the missionary societies are filled with information regarding their activities during the past year. Missionary Hobart writes of Shadow and Sunshine experienced on his return to China. Dr. Benninghoff has a strange story of the "God-fire Tea-House." Mr. McDiarmid reports the Banza Manteke Jubilee in Belgian Congo. Helping Hand and Tidings report the annual meetings of the Woman's Home and Foreign Societies in Cleveland. The fifteenth anniversary of the World Wide Guild, celebrated joyously at Cleveland, is reported duly, with the C. W. C. part in the Banquet and annual meeting also recorded. The Fellowship Dinner of the Home Mission Agencies is not overlooked, nor the Open Forum, Conference Table, Royal Ambassadors, and the rest. It is just one full number.

Remember that there is no August issue of MISSIONS.

That means, for one thing, that the articles already in hand and many of them in type make it certain that September issue will be one of such worth that we sincerely wish you, our subscribers, would help us to put it in ten thousand Baptist homes that do not now receive it.

The 1900th Anniversary of Pentecost

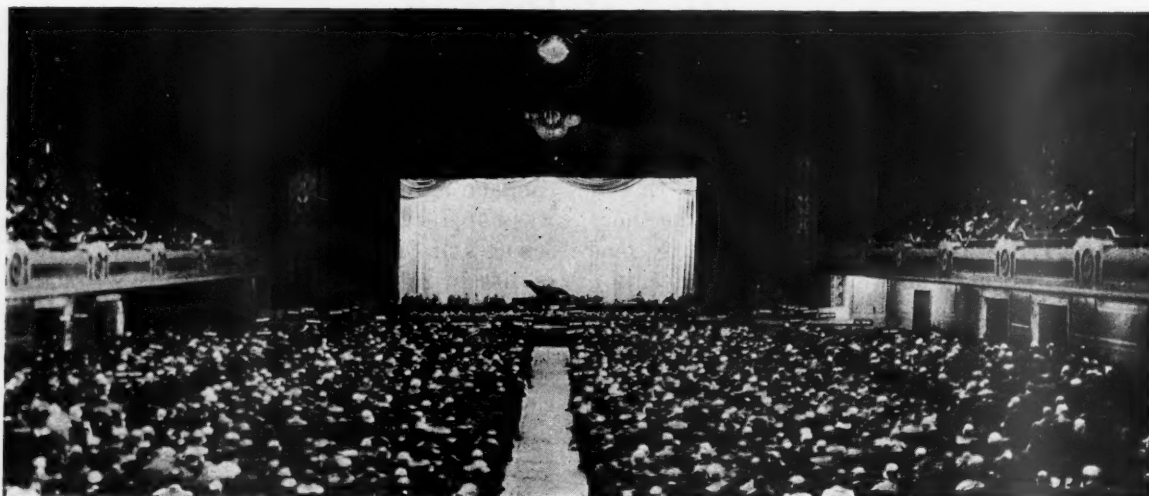
The Northern Baptist Convention at Cleveland

MAY 28 to JUNE 2, 1930

Convention Theme: *After Nineteen Hundred Years.*

Convention Text: *But ye shall receive power when the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.*

REPORTED BY HOWARD B. GROSE AND WILLIAM B. LIPPARD



INTERIOR OF THE CLEVELAND PUBLIC AUDITORIUM SHOWING THE NORTHERN BAPTIST CONVENTION IN SESSION. THIS PHOTOGRAPH WAS TAKEN BY MR. LIPPARD FROM THE REAR MEZZANINE BALCONY AND GIVES A GOOD IDEA OF THE IMMENSE SIZE OF THE HALL OF WHICH ONLY ONE THIRD APPEARS IN THE PICTURE



MAMMOTH auditorium built on colossal lines, its huge stage and proscenium making even speakers of six feet stature look like dwarfs; a seating capacity of 15,000 with aisles stretching as it were into the remote regions of space; a bewildering array of corridors, stairways, passageways, alcoves, committee rooms, conference rooms, lounging and club rooms, elevators at every turn, until delegates frequently became lost as they sought to find their way through this labyrinth of meeting places; distances so great that it involved well nigh a Sabbath day's journey from the platform to the spacious areas of the denominational exhibit—the most extensive we have ever had—which occupied a whole block on the basement floor; great crowds and the constant hum of many voices like the sound of many waters; stirring singing, eloquent addresses, spirited debating, genial fellowship, much walking to and fro; and last but not above all, frequent prayer as a new visitation of spiritual power was sought from that same eternal source whence it came on the original Pentecost nineteen hundred years ago—such was the picturesque, harmonious, inspiring set-

ting of the Northern Baptist Convention day after day in the Public Auditorium of Cleveland.

Wednesday, May 28, 1930

MORNING SESSION

Aside from the ordinary routine of getting a convention under way, such as formal reports and appointment of committees, the two features of mark on the program were the president's address by Dr. Alton L. Miller and the keynote address by President Clarence A. Barbour of Brown University. After the call to order at 9:30, the hymn, "All Hail the Power of Jesus' Name," was sung and the Convention Prayer was led in unison by Dr. Howard B. Grose, editor of *MISSIONS*. Words of cordial welcome on behalf of Cleveland Baptists and the citizens at large were spoken by Rev. D. R. Sharpe, of the Cleveland committee of arrangements.

President Miller was received with a rising expression of approval and was listened to with close attention and interest, applause now and then emphasizing his points. He did not hesitate to comment plainly on vital current issues in which Protes-

tant Christianity has much at stake. Opening with the question, "Am I my brother's keeper?" he said an affirmative answer lies at the heart of Christianity. Declaring the essential nature of the missionary motive to share and to save, he said the virility of missionary zeal would be greatly enhanced if a new sense of the need of the human race for Christ could be borne in on the Christian conscience. Point by point he dealt with the character of the Christian message of salvation through Christ which alone can solve the world problems that surround us, and save sinful humanity; the new city opportunity and the development of suburban areas; the country church with its complete new set of problems and challenges; the world wide outlook; world peace; the shame of our penal system; the international menace of American moving pictures and novels; the underlying sin of selfishness; the demand for Christian co-operation to meet the opposing forces.

Describing the city conditions resulting from the abandonment of downtown churches, and the necessity of building attractive new churches in the new suburban areas, he said splendid progress had been made during the past decade in providing these new buildings, until a succession of well-planned edifices stretches from Maine to California. For their beauty and adaptability much credit is due the department of architecture of our Home Mission Society. Since leadership is far more essential than buildings, he asked constant prayer that God would lead the more able of our young men to serve in the Kingdom enterprise. For the church today success requires a virile, uncompromising message with a living Christ at its center.

Speaking of world peace as one of his chief concerns, and recognizing that a substantial police force is desirable even in civilized America, he said, "But I hope that with a world police force there will never be world jails like the jails of America. Shame on prosperous and scientific America that her penal problems should continue in such a state of rotteness and crass ignorance."

Coming to finances the President said it was his unhappy duty to announce another decrease in the total denominational giving. "This adds one more year to our history of constantly diminishing receipts. That means a constantly diminishing effort on the part of the Northern Baptists in the task of world evangelism. It does not measure a constantly diminishing interest on the part of our Baptist people. After meeting them in their own churches all over this country I am convinced of that fact. The only fair conclusion is that our methods of raising money are becoming increasingly inadequate. I wish that the Convention might appoint a committee of able men and women, who are not wholly committed beforehand to our present plan, to study anew the question of raising our denominational

monies. Such a committee could lay down a plan that would place our Baptist wing more nearly on a level with what our denomination wants it to be. Such a committee must have wisdom and courage."

When the applause subsided, Dr. J. W. Brougher offered a resolution calling for the appointment of a committee of seven to carry out the closing suggestion of the message, in devising new methods of raising monies for the denominational work.

Dr. Earle V. Pierce, of the program committee, said it was the purpose to emphasize the place of prayer in this Convention. Hence twelve prayer meetings had been appointed, purely prayer meetings, to fill the half hour preceding the morning conferences. He urged the importance of intercession. If we find God we shall have the power.

The report of the Finance Committee was presented by Dr. Joseph C. Hazen, its secretary. It expressed regret that it was found necessary to limit the expenditures of the various organizations to 90 percent of the unified budget, and satisfaction that the organizations had responded and come through the year without increased deficits. The adoption of the report was moved by Dr. Ambrose Swazey, our honored veteran layman of Ohio, who was greeted by a rising acclaim.

Then came the hour for the keynote address. After a hymn and prayer, the large audience again rose in recognition of one who has long and faithfully served the denomination. Dr. Barbour spoke with the force and eloquence for which he is known, his theme being, "Witnessing with Power." Following is a summary of his address:

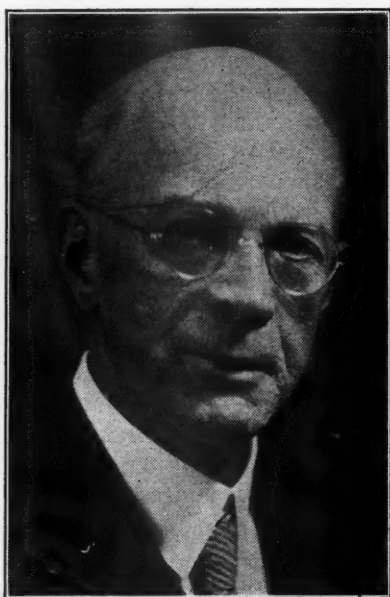
To define the spirit of witnessing by its manifestations may help to clarify the conception of witnessing with power. May I suggest that if we are witnesses with power for Jesus Christ the testimony of our lives will be characterized by these four factors at least—by wisdom, by faith, by courage, by love.

This testimony will be characterized by wisdom. How greatly is wisdom needed in the differentiation of alleged truth from real truth in this time of siren and manifold voices. We need wisdom also in the utilization of latent capacity and power. Again, we sorely need wisdom in the contact of personalities.

We need faith. In one sphere, the faith in ourselves which comes with the conviction of our own integrity. When a man knows that deep down in the secret places of his being his purpose is pure and his motives are high, he can walk among his fellowmen gently and unobtrusively, but with face and conscience unafraid. And faith in people. Many of them we can trust; many more than we sometimes think. But above humble faith in ourselves and genuine faith in people, is a higher and more vital aspect of faith—faith in Him to whom we give loving allegiance, faith in God. It is the man of faith who has that which will carry him through to the end when others go down in confessed defeat and wreck. The man of faith is the man whose testimony is with power.

And again, the testimony of power will be marked by courage. How much do we dare for Christ? Are we thinking of ourselves in self-congratulatory terms as being broad when really we are thin; as tolerant when our so-called tolerance indicates a loss of real conviction; or are we thinking of ourselves as champions of truth when we are unmindful of the rights of others who differ from us and are uncharitable in our condemnation of them? Are we thinking of ourselves in many respects as prudent when we are cowardly?

And finally, he will be most truly a witness for Christ with power who has in his heart and manifests in his life that which above all else characterized the Master, "the greatest thing in the world," love. So I come back to my early proposition, that if we are to be witnesses with power for Jesus Christ the testimony of our lives will be characterized by these factors at least—by faith, by wisdom, by courage, by love.



PRESIDENT CLARENCE A. BARBOUR, D.D., LL.D.

The silence grew more and more tense as the speaker pressed home his points with the power of his own conviction and personality. The first session closed with a clear conception of the personal responsibility of witness bearing with power. It was the right kind of a beginning.

Then came the meetings of the state delegations to elect the members of the various committees, on nominations, resolutions, etc.

AFTERNOON SESSION

An unusual trio of addresses related to the same theme, "The Gospel and World Perils," each in its own way challenging in content and timeliness, was scheduled for the afternoon. After Rev. J. S. Cann and Rev. E. L. Washburn, both of Massachusetts, had led in prayer, Dr. John M. Moore presented the report of the Committee on International Justice

and Good Will. Its recommendations are covered in the resolutions adopted later.

Then followed the three addresses. The first was by Mrs. Clayton D. Eulette of Chicago on "Dangers Confronting the American Home," a topic of profound interest and concern, for there are 23 million homes in this country. Disclaiming either undue pessimism or unwarranted optimism, she set forth a sane, careful study urging that the home be brought to a higher level of joy and honor in life. Among the many admittedly possible dangers to the home she cited shrinking living space in the city, the automobile, the movies, increased leisure, economic independence of women, political equality of the sexes, and the present unconventional conduct of youth. These can become real perils. Christian people must make them educational and recreational factors in home life instead of allowing them to become detrimental factors. After analyzing the four elements that make a home—monogamy, love, permanence and children—she outlined four dangers that must be frankly faced and seriously dealt with. The first two emerge within the home, the insulation of selfishness and the isolation of unshared interests. The second two attack the home from without, changes in the concept of marriage, and the lack of proper preparation for marriage. With its brilliantly constructed sentences, terse epigrams and well-chosen humorous stories, her address evoked deep interest. In closing she suggested the appointment of a Convention Commission on Homes, and appealed for those eternal qualities of patience, forbearance, self-control, consideration and love without which no home can succeed.

The second address, on "The Menace of Mammonism," by Rev. Frank G. Sayers, of Youngstown, Ohio, was a vigorous warning against the present emphasis on materialism as the goal of American life. The craze after wealth has caught all classes in its insidious lure. Multitudes now worship Mammon. He described the ruin of former nations because of their mishandling of prosperity; how America rose to heights of idealism in periods of adversity, and what a danger confronts America now in her enormous wealth. There are two sides. Money can be made a minister of good will. It may bring happiness in recovery of health, in education, in feeding the hungry, and in financing the world missionary enterprises of the church. Or it can be a grave peril. We see how emphasis on the acquisition of wealth as the ultimate aim changes the ideals and ambitions of youth, blinds the individual to the things of the spirit; makes a nation lose its idealism, and leads the church to depend on material resources instead of on its supernatural dynamic. Probably never in the history of the world was the Master's warning more pertinent than today: "Ye cannot serve God and Mammon."

After prayer by Dr. J. S. Skevington, the third speaker, Dr. Charles N. Arbuckle of Newton Centre, Mass., discussed "Some Perils of Modern Philosophy." Three emphases in modern philosophy are threatening the deepest convictions of Christianity. Determinism says man is a machine and has no control over himself and his destiny. Utilitarianism claims all motives in life are selfish and there is no really unselfish service. Humanism says there are no values beyond man, and God is but a projection of human thought. With keen insight, sparkling witticisms, and profound thought Dr. Arbuckle analyzed these three emphases. He showed how man having dominion over every machine on earth was more than all machines, having real freedom in his mental reactions; how there are primary and secondary motives in human conduct, and the reward for unselfish service is an unsought consequence rather than a deliberately sought objective. Finally there is a fundamental difference between humanism and theism. The former in projecting its God out of humanity, is pushing its faith up from below; the latter in believing in God as an eternal reality, is having its faith pulled up from above. He expressed grave doubt as to whether any human values at all can be maintained permanently unless they are related to eternal values, and closed with summons to a revived emphasis on Christian evangelical faith as a decisive answer to these modern philosophical trends.

Prior to these addresses, by constitutional procedure, the state representatives had announced the committee nominations, which were adopted by the Convention.

EVENING SESSION

The evening topic was "The Gospel and World Needs." The session opened with one of those touching human interest incidents that occasionally mark our annual gatherings. Dr. W. H. Geistweit, whose son Harold was to speak, offered prayer. The younger Geistweit began by first expressing his appreciation of this opportunity of addressing a Convention where the voice of his honored father had so often been heard. In view of the mighty transforming power of Christianity during the centuries, he asked why Christianity seemed so powerless today in the face of the tremendous needs confronting it; of individuals to be redeemed; of society to be made Christian; of a nation to be made law-abiding; of a world to be made into a peaceful neighborhood; of a vast materialism whose spell needs to be broken; of an overwhelming race prejudice that needs to be removed. Something is obviously wrong somewhere. It will not do to blame the times in which we live. Precisely such situations confronted Christianity in the past and were transformed. The church needs a new indwelling of the Holy Spirit. This new

baptism of the Holy Spirit will transform individuals, societies, nations and races, and will produce spiritual results comparable to the tremendous power of divine grace that has been and always is available.

Mr. Geistweit had applied his address to conditions in America. So Rev. Robert B. Longwell, for nearly twenty-five years a missionary in Assam, took the same theme and applied it to India, to its hoary civilization dating back to a thousand years before Christ, now passing away, crumbling to pieces as institutions like caste and child marriage and others are disintegrating. Caste is the very center of Hinduism. A man may be an atheist, a pantheist, a polytheist, a monotheist, and yet be a good Hindu so long as he upholds caste. But caste is being attacked by powerful agencies, such as Christian missions, higher education, Indian reform societies, contacts with western civilization, and the influence of Gandhi. He is today the most influential man in India. Although not a professed Christian he has nevertheless taken from Christianity the most powerful elements in his influence. His adoption of an



EUCLID AVENUE IN CLEVELAND

outcaste girl as his daughter, his triumphal march along a great reception avenue arm in arm with an outcaste beggar, and other incidents have struck mortal blows at the caste system, so that it is now tottering. What an unprecedented opportunity this situation offers to Christian missions. All India is seeking something in the midst of her disintegrating civilization which only Christ can satisfy. Illustrating this point Mr. Longwell told several stories of Indian converts, their conversion, fidelity and service. He stirred the heart as he outlined the unfinished task, the 300 million people not yet evangelized, the vast geographical areas not yet reached, the huge illiteracy, the deplorable health conditions, and the staggering poverty. The task is equally great in

China with her political chaos, in Russia with her obliteration of God, and in other parts of the earth.

The session closed with prayer by Dr. Harold Major of Boston, pastor of the Convention president. It was a profitable and spiritually stimulating day.

Thursday, May 29, 1930

MORNING SESSION

The group meetings for prayer at 9:00 o'clock were followed by discussion conferences in the same places at 9:30, and an hour later, the business session of the morning was opened with song and prayer. "How Firm a Foundation" was sung with mighty volume.

A special report of the Board of Education had to do with the University of Chicago. Dr. Barbour reviewed the history of the institution from its founding to its present leading position among the great universities of the world. This he did to make a background for a proposed change in relation to the required number of Baptist trustees. The present articles of incorporation require that "at all times three-fifths of the trustees shall be members of Baptist churches." The substitute presented by the Board of Education to the Convention for its approval reads:

"At all times not less than three-fifths of the Trustees shall be members of Christian churches, and of this three-fifths a majority shall be members of Baptist churches. At no time shall the number of Trustees belonging to any other denomination exceed the number of Baptists upon such Board."

The reasons were fully explained by Dr. Barbour, who moved its adoption. The resolution was adopted by a very large majority.

Fraternal greetings from the Southern Baptists were brought by Prof. A. T. Robertson, who said this was the highest honor of his life, and kept his hearers in laughter and applause most of the time. He spoke, he said, for almost 4,000,000 white Baptists.

We have been baptizing some 200,000 a year, but we lose a good many. Many come North and are lost, and many are lost without coming North. If we only grew in other things as in numbers it would be different. All are missionary, some omissionary, all in favor of the other Baptists doing it. A majority do not give anything to missions. They had all kinds of Baptists—hard shells, soft shells and no shells. The hardest word for us to learn is cooperation. We haven't got unity among ourselves as yet, and so aren't troubled about organic union and won't be for a long time to come. The much quoted prayer of Jesus was not for union but unity. He was speaking to the Twelve and even they were not united. But we are learning to speak the truth in love. We do not confuse the Kingdom of God with our denomination. We bring you our love.

Rev. John Lake, veteran missionary and worker

among the lepers, also brought Southern greeting. He had been a missionary under both Northern and Southern auspices. He told how Chinese Christians returning from this country, and not depending on either Northern or Southern Boards, had learned to depend upon themselves and had founded a great leper hospital. God bless all Baptists! These fraternal delegates were heartily welcomed.

The American Baptist Publication Society was presented as a cooperating organization by Dr. Ambrose M. Bailey, of Lowell, Mass., who clothed its history and work in most attractive form. First he gave its historic place as "our second-born Baptist child," preceded only by the Foreign Society, then our one missionary agency. Cradled in a tall beaver hat, its romantic origin and early years were graphically traced, and significant achievements of its 106 years were pointed out. Next he considered it as a great missionary organization, picturing it by parable. In the course of this he covered the facts which will be found in our summary of the Society's



ANOTHER VIEW OF THE AUDITORIUM INTERIOR SHOWING THE CONVENTION THEME AND TEXT HIGH ABOVE THE PROSCENIUM

report on page 425. But he made the facts live in a parable that cannot be abbreviated and will doubtless be published in a pamphlet by the Society, which has had no more interesting interpretation of its varied work. He closed with an effective story of the uplifting influence of Christian literature and by laying supreme emphasis upon cooperation and the Publication Society's responsive work in this line of effort.

Dr. Harold C. Phillips, pastor of the First Baptist Church of Cleveland, was on the program for four devotional addresses on the general theme, "The Church and the World." His first message considered the vital point "In the World but not of the World." He said in part:

The Convention motto suggested that we turn our thoughts to the things that have withstood the welter of the years. Two things at least remain, namely the Church and the World, though there is little resemblance between the apostolic church of 1900 years ago, with its freedom, spontaneity, daring, and the modern church, with its towering ecclesiastical machinery and the accumulated baggage of the years; nor is there much resemblance between the world of the first century, with its simple methods and limited technique and the modern world, with its sophistication, machines, and what not. But it remains forever true that the things which are not seen are eternal, and these two factors present two tempers or points of view which we find it impossible to ignore. To this difference in spirit we must turn.

We shall look at these tempers in the light of the spirit and teachings of Jesus. During the past 1900 years there has been no one whose life has been submitted to such contrast and critical examination as the life of Jesus. Yet nothing has happened in 1900 years to discredit the life He lived or to make obsolete the truths He taught. Christ remains the most pertinent, up-to-date and inescapable issue of the twentieth century. Let us seek to discover in the light of Jesus' life the difference between the two tempers represented by the Church and the World.

What is the nature and the mission of the church? Is there any fundamental difference between a convention of church people and a convention of Rotarians, Kiwanians, Elks, Lions, or what not? Without casting aspersions, one insists that there must be. Nothing is more certain than that Jesus did not come to bring the world *just another thing, but a different thing*. He did not come just to bring life, but eternal life. There is something eternally *other* and *different* about the life and ministry of Jesus. And the church, in so far as it is Christlike, must be conscious of this difference. Jesus prayed, not that His disciples be taken out of the world, but kept from the evil. Here is something different.

What is our distinctive mark as a church? First we may define what it is not. It is not other-worldliness. Sometimes the church in trying not to be of the world, has tried not to be in it, as seen in monasticism and asceticism. That does not represent Christ's attitude. Jesus most certainly was not other-worldly. He was not of the world but certainly was in it, heart, soul and strength. So much so that one cannot mention a single important issue today and escape the life and teachings of Jesus. Talk about war

and peace, race prejudice, economic order—Christ has an answer. This-worldliness is a half-truth, other-worldliness is a half-truth—Christ is *the* truth. Any attempt to achieve our distinctive mark from the world by acting as if it were none of our concern, by making of religion something that stands apart from life, is doomed to failure. Jesus has closed that door.

But He has opened another. He came into the world mastered by a great purpose—to *redeem the world*. Before Jesus came men regarded the world as something primarily to be used, possessed, enjoyed. Jesus regarded the world primarily as something to be redeemed. The one eternal difference between Jesus and His generation was this—that He lived the life of a redeemer. *He refused things as they were because He wanted to make them what they were not and ought to be*. And upon His disciples was to rest the distinctive mission, not primarily of possessing, using or enjoying the world that was, but of creating a new world wherein dwelleth righteousness. The people who share Christ's spirit are more concerned about what ought to be than about what is. They are not just go-getters; not just possessors, they are creators.

He closed by speaking of the standard of right and wrong established by Christianity, and the fact that in a world of lax standards today the church is set to its distinctive task of redemption. It is to be the "moral university of the world." The church is to redeem the whole unsocial temper of its age. Do we dare to test the prevailing attitudes and tempers of the modern world by the spirit of Jesus? How would some of the things the modern world is worshiping stand the light of the truth Jesus has revealed? The religious trinity has been replaced in the modern world by a new one—Efficiency, Prosperity, Success. These go to make up our modern god. Jesus came into a world with a similar temper, but refused to accept those standards. He said, "Behold, I make all things new." "As the Father hath sent me into the world, so have I sent you into the world." We have then something *other*. We have a standard of right and wrong—the truth as it is in Jesus. This is the truth that alone can create a world in which dwelleth righteousness.

In the hush that was the best testimony to the deep spiritual influence of the address, the speaker closed with prayer, and quietly the audience dispersed.

AFTERNOON SESSION

The interest of this session centered in the much-discussed question of the proposed closer cooperation between the Northern Baptists and the Disciples of Christ. The two reports had previously been printed in the denominational papers and sent to the ministers.

The majority report was presented by Dr. R. A. Ashworth, chairman of the Committee on Relations with other Religious Bodies, which for two years had been conferring with Disciples' representatives. The recommendations of the report were: (1) The fullest measure of cooperation with our brethren of the



LEAVING THE AUDITORIUM AT THE CONCLUSION OF THE THURSDAY AFTERNOON DEBATE

Disciples of Christ which may be found to be practicable in the light of local situations and the exigencies of our general denominational tasks. (2) That the cooperating and affiliating organizations of the Convention make a study of possible forms of cooperation with similar organizations of the Disciples of Christ, and undertake such cooperative activities as may from time to time seem practicable and mutually desirable. (3) That the Convention shall encourage its constituency to promote local cooperation between individual churches of the two communions, and to cultivate mutual acquaintance and fellowship. (4) That the Committee be authorized to continue the consideration of matters relating to closer cooperation and unity of program with the Committee of the Disciples of Christ.

The minority report was presented by Prof. F. L. Anderson, of Newton, the one member of the Committee dissenting. This went at length into the doctrinal differences existing between the two denominations, holding them to be irreconcilable. In conclusion Dr. Anderson offered the following substitute for the majority report:

Whereas, the Disciple delegate at Detroit in 1928 proposed unity of program to our Convention, which can mean nothing less than a singling out of the Disciples from all our sister denominations for special cooperation and open alliance, therefore be it *Resolved*, that this Convention respectfully and affectionately declines to recommend the said unity of program with the Disciples, so long as they hold to their traditional view of the relation of baptism to salvation; and *Resolved*, that in the meantime we recommend the same measure and kind of cooperation with the Disciples which we have with other evangelical bodies.

After an hour or more of discussion, both sides being presented by chosen speakers, the substitute was adopted by rising vote, the majority being so large that a count was not required.

The Board of Education had a fine representative in President W. P. Deering of Oakland City, Indi-

ana, who spoke on "Why the Church College?" and gave sound reasons, such as the right of parents to their children; the character of the alumni; the elemental right of self-preservation; the impact of the church college upon the preaching programs of the great state institutions; a program of human service. The story he told of his connection with his own college from its founding on through the years was a rare chapter of educational biography.

EVENING SESSION

Several previously unannounced features marked the evening session. The Morehouse-Spelman quartette sang "spirituals" and responded to encores. President Miller introduced young Robert Elmore, seventeen-year-old son of Rev. W. T. Elmore, whose playing of the big auditorium organ has been a delight. During a hymn the chief electrician gave a beautiful demonstration of illumination as the mammoth hall was flooded with lights of all colors which slowly faded into a subdued twilight blue. Then came the Bacone College glee club. Their well-blended voices entertained the audience with characteristic and typical Indian tribal songs. The latter seemed to come out of the long ago when the Indian roamed the Western prairies and yelled his war whoops and his tribal chants.

The more serious part of the program dealt with the imposing theme, "The Gospel and World Readiness at Home and Abroad," set forth in two addresses. Dr. Charles A. Brooks, recently elected Secretary of the Home Mission Society, spoke of readiness at home, stating at the outset that in re-entering the secretaryship he had found no real distinction between his work as pastor and as secretary. His church in Chicago where he had served for more than six years was truly a home mission station in a home mission field. The mission field is everywhere. Each parish is missionary ground, every church a station, every pastor and member a missionary. There is today an unprecedented readiness in America for the gospel, notwithstanding the tales of depleted churches, discouraged preachers and disillusioned people. Dr. Brooks saw this readiness in the open door and many adversaries, similar to conditions faced by Paul at Ephesus; in population accessibility through the vast shifting and moving of our people; in the omnipresent radio which brings the evangelical message to multitudes who heretofore had never heard it because they never went where it was proclaimed; and finally in the heart hunger of humanity. In spite of all our material comforts and our higher standards of living, people everywhere have the same eternal spiritual needs that only Christ can satisfy. The gospel is still the power of God unto salvation. The crucial question is not the readiness of America to receive it but the

readiness of the church to give it. This address reflected clearly the kindness, sympathy and concern of Dr. Brooks as he faces his new task, and it made a profound impression. The message is characteristic of the man. It is safe to predict that a warm-hearted humanness and a deep spirituality will mark his secretarial leadership.

Rev. O. H. Sisson, now of Wilkesburg, Pa., formerly missionary in Burma, discussed the topic, "Readiness Abroad." He traced first the indirect influence of the gospel in the world today, paying tribute to Gandhi and the Christian leaders in India's nationalism, the Christian influences in China's political developments, and the ambitious plans of the Karen Christians in Burma as they enter the second century. As direct influence of the gospel he presented a striking array of missionary achievements in recent years, covering all fields where Baptists are at work, and including several stirring tales of service by Burmese Christians. Against this background he showed how conditions today are comparable to those at Pentecost. The disciples tarried expectantly; they waited in one place; through prayer they came to be of one accord. So today the world is in a spiritually expectant mood and is waiting for a new outburst of power. The world is in one place for it is a shrunken world, a neighborhood where anything that happens affects the entire world. And it is a world that is coming to be of one accord. Thus the conditions of another Pentecost seem to be fulfilled and the world waits for a new visitation of God's Spirit.

Rev. W. T. Nash, a Negro pastor from Buffalo, closed the impressive session with prayer.

Friday, May 30, 1930

MORNING SESSION

This was Memorial Day, and there was no afternoon session. The morning, however, was long enough and crowded enough with business and addresses to make up for two. This was the session in which the different affiliated organizations were to present their annual reports, ten minutes only being allotted to each representative. It was short shrift for great matters, but it showed how much can be packed into small compass when the "packer" knows the subject and how to put its values swiftly. All acquitted themselves most creditably, seldom requiring the restriction of the "buzzer," and the result was a volume of valuable information. The reports are summarized on other pages in this issue, so that the facts need not be repeated.

At the opening Secretary Levy announced the sending of messages of congratulation or condolence to Dr. W. C. Bitting, Dr. Ambrose Swasey, Mrs. A. S. Hobart, Dr. F. E. Taylor, W. G. Brimson, Mrs. Helen Barrett Montgomery, and Dr. E. A. Fridell.

President Miller, in recognition of Memorial Day, asked all to stand in silent prayer in memory of those who gave their all for their country and the world, after which prayer was offered by Dr. U. M. McGuire of *The Baptist*.

Then came the rapid-fire despatches. Dr. Peter C. Wright, Executive Secretary of the Ministers and Missionaries Benefit Board, introduced Dr. G. Clifford Cress as a new member of the staff. He called attention to the increase in the number of applicants; the large gift of \$800,000 by John D. Rockefeller, making his total now \$7,000,000; bringing the total assets to \$17,000,000, an excess over last year of \$912,000. This statement evoked loud applause. He urged prompt payment of dues and necessity of largely increasing the funds.

Dr. Padelford, for the Board of Education, gave in a striking way the salient features of the report, showing how Protestantism has been withdrawing from the entire educational field, giving over elementary education practically to the Roman Catholic Church; while secondary and college education is slipping from us and practically all of the universities are now out of control of the Christian Church, in which all education had its inception. For our denomination the plain question is, Are we to withdraw entirely and leave the education of our children to the state and to Rome?

Dr. Roger W. Swetland, principal of Peddie Institute, speaking for the Publication Society and emphasizing the religious education phase of its work, drew a gloomy picture of the present situation from his long years of experience with the youth. He pointed out plainly the many menacing facts in our modern life, then described the leading features of present-day youth. While he believed the youth of today are better than the youth of a former generation, they are different; more moral and less religious; not denominational or theological; lacking in background, foreground or any ground at all, almost unbelievably ignorant of the Bible; yet hungering for reality, for a solution of current prob-



THE ATTRACTIVE DISPLAY OF "MISSIONS" IN THE EXHIBIT HALL

lems, for a challenging personal religion, for God. Religious education must meet their need, and in his judgment our Publication Society has the greatest organization for this work among our young people.

Mrs. G. C. Moor, president of the Woman's Home Mission Society, said the Society's motto, "Christ in Every Home," set a stupendous task, then told of things accomplished during the year. (See summary of report.) Her words were crisp and brief.

Dr. Charles A. Brooks, new executive of the Home Mission Society, had the report presented by his colleague, Dr. Frank A. Smith, who referred to two of the high spots, one the election of the new secretary, the other the first achievement of self-support by an Italian Baptist Church which the Society had nourished. He introduced the pastor of this church at Silver Lake, New Jersey, Rev. B. Pascale, who had built and carried the work to success. He told the story in a feeling way, and MISSIONS will give it fully later.

Rev. E. A. Bell, of Cheyenne, described the happy results of the cooperation in missionary promotion that has brought Wyoming and Colorado together under joint arrangement, with one secretary at Denver without loss of autonomy. He created hearty laughter by telling how in a letter explaining this fact the stenographer had made "autonomy" into "anatomy."

After a brief intermission with song, rising to rest, the two Foreign Societies visualized their work by means of a pageant. On the platform, when the front curtain rose, were seen grouped the missionaries present, and the officers and members of the

boards, while in the rear a great map of Europe, Asia and Africa had the foreign mission fields marked by large electric crosses, so that as each station was named a cross was lighted, beginning with Burma, the oldest mission, which Judson founded. This was exceedingly effective and the history of the work, given by Dr. H. J. White for the General Society, and Mrs. Goodman, president, for the Woman's Society, was admirably given.

Dr. Phillips' second message took up the scope of the world's redemption, showing by Cyrus as example how God can use all of human life to further His purposes. He deplored the falsity and fatality of our separation of life into sacred and secular. All of life is sacred or none of it is. His penetrating interpretation of Jesus' teaching deepened the impression of the previous day, and sent the hearers away in thoughtful and serious mood.

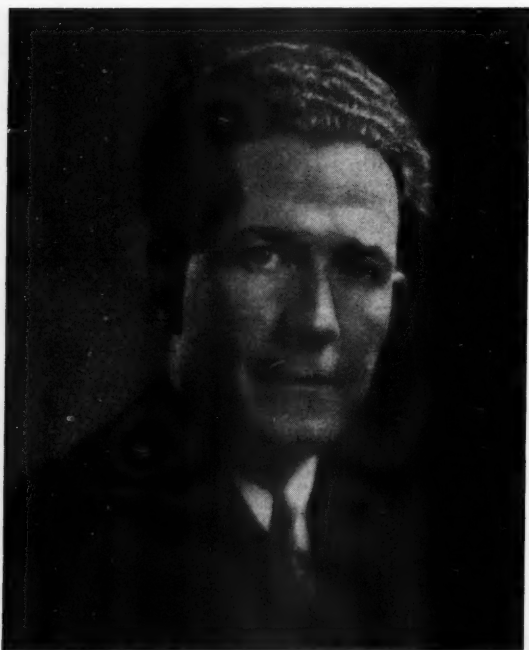
Memorial Day Observance

EVENING SESSION

The very greatly increased attendance was a proof of the attractive power of personality. The name of William Lyon Phelps was the magnet that drew more people into the galleries than at any previous session, and more on the floor as well. At the opening there was a fine concert by combined choirs of Ohio, hundreds strong, led by an exceptional director. This was one of the unusual features of the Convention. There were one or two items of business, including the report of the nominating committees, which won great approval when the name of President A. W. Beaven of Colgate-Rochester Divinity School, was put in nomination for president of the Convention.

Before the address there was one of the human interest touches when President Miller announced the familiar hymn, "Saviour, Thy Dying Love Thou Gavest Me," which was written by Dr. S. Dryden Phelps, father of Prof. Phelps, and the singing was with warmth and vigor. After some pleasantries concerning the coming together of Yale and Harvard on the platform, President Miller said he had requested Mr. William B. Lippard, a Yale man, to introduce the distinguished guest of the evening. Mr. Lippard made an exceedingly happy introduction of his former teacher.

Prof. Phelps responded gracefully. He said he was deeply touched by the singing of one of his father's hymns. He was brought up in a Christian home where the Baptist traditions were cherished and observed. He counted it high honor to have been chosen to address the Convention on the theme assigned him, "The Religion of Christ and the Religion of Nationalism." He pointed out the unbridgeable abysses between the principles and practices of these two religions. In conversational style, with apt illustration and humor, he held close atten-



DR. HAROLD COOKE PHILLIPS, WHO GAVE THE SERIES OF FOUR DEVOTIONAL ADDRESSES

tion. We can only outline his remarks, as follows:

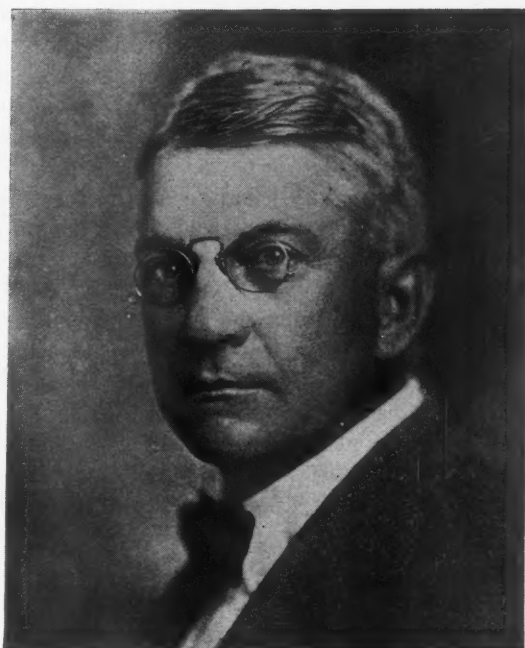
There is not a single country in the world, big or little, which would not instantly send all its healthy young men into the shambles of battle if the political party which happened at the moment to be in control should decide to enter a war. In comparison with this, only a minority of those who believe in Christ would be glad to give their lives for their faith. Furthermore, fighting is an animal instinct, as elemental in man as lust and fame. Again courage is one of the greatest of virtues. Whatever we may think of war, we do well to honor individual heroes, the deeds of valor shown by common soldiers, the readiness to sacrifice one's own life. On this Memorial Day, even those of us who like myself regard war as a relic of barbarism, as incompatible both with Christianity and with civilization, do well to celebrate the courage of those who died in battle. We humbly and loyally give them our tribute of praise.

Patriotism is a noble and beautiful sentiment, as loyalty itself is noble and beautiful; but as someone has said, "Patriotism, which was once a holy flame on the altar, is now a devastating conflagration." Can there be any doubt, in ordinary times, the times of peace, that the Christians make the best citizens? The members of the Christian church are law-abiding. They are not criminals. They do their public duty, they contribute to the support of the nation, they are for the most part honest, intelligent, upright—the salt of the earth. Furthermore, they love their country, as they love their homes and their families. But would they cheat or murder in order to help their families or maintain their homes? They would not. Their religion comes first, their family second.

No one can read the future. No one knows when the next war will come, or what kind of a war it will be. Therefore I would not, as a Christian, say *now*, that in the future I would never support a war; for I do not know what circumstances may arise, circumstances where I might be forced to choose between two evils. But I would put the service of Christ first and everything else second.

Meanwhile, as Christians, we may rejoice in two things. There is everywhere a growing sentiment that war is in itself sinful. In the Middle Ages the Christians rejoiced in the slaughter of the heathen, the murder of infidels; they believed their chances for heaven were improved in direct proportion to the number of unbelievers they had killed.

Many enemies of Christianity have said that the late world war destroyed the Christian religion. The Christian religion was certainly injured by it, as it must be injured by everything that works against peace and order and good will. But so far from the Christian religion being destroyed by the late war, I believe it was the other way around. In the long run, it is war, and not Christianity, that is going to get the worst of it. Long, long after war has ceased to be, men will go on building churches, reading the Gospels, and saying their prayers. The figure of Jesus Christ will dominate mankind in the distant future more than He has ever dominated in the past. The best is yet to be! The good time is in the future. Those who maintain that it is hopeless to stop war, that war always has existed and always will exist, should remember that the same courage and union of effort which have been employed in war, may some day be employed in attaining and maintaining international peace.



PROFESSOR WILLIAM LYON PHELPS, ESTEEMED, HONORED
AND LOVED BY YALE MEN EVERYWHERE

Saturday, May 31, 1930

MORNING SESSION

Business and practically only business was the order of the day for Saturday morning. It began half an hour earlier than usual and closed well after one o'clock. The large audience remaining through to the end of the devotional address was conclusive evidence that all had a serious interest both in the business and the inspirational side of the denomination's activities. Of chief interest was the annual election of officers, members of the Boards of Managers of the Societies and of the Convention, which was despatched with unusual promptness and a minimum of inevitable confusion. The full list appears on page 407.

The new president, Dr. A. W. Beaven, already a president by virtue of his leadership of the new Colgate-Rochester Divinity School, was greeted with prolonged applause as President Miller introduced him. He established a precedent by making a speech at the beginning of his presidency instead of at the close, as has been the case heretofore. Paying high tribute to the three laymen presidents, W. C. Coleman, A. M. Harris and A. L. Miller, and their unique service in enlisting the enthusiastic cooperation of laymen in Baptist affairs, Dr. Beaven said he hoped to render similar service in encouraging and helping the pastors in this year of financial stress and problems throughout the nation. He warned against accepting a mood of retrenchment and a satisfaction with only ordinary achievements in view of the difficulties ahead. Then in a ringing,

challenging summons he called upon all to deliver a message of hope, encouragement, advance—for there never was a time when such a message was more needed. Adversity should be a spiritual incentive to greater things and not an excuse for lesser achievements.

There seemed to be no end to committee reports at this session. City Missions, State Conventions, Revision of By-Laws, Standards for Ordination, Roger Williams Memorial, Place of Next Meeting, National Council of Laymen, all of them passed in kaleidoscopic review as statements of achievements for the year were briefly summarized and recommendations presented. The Committee on Resolutions also presented its report, which by customary procedure was not to be acted upon until Monday morning. Kansas City was announced as the place of next meeting, and Dr. A. Ray Petty, of the First Church there, extended a cordial welcome to "the biggest and finest Convention Northern Baptists ever held."

Mr. W. C. Coleman gave an informing review of the work of the Laymen's Council, much of which has been presented from month to month in *Missions*. He praised the hearty volunteer service of the hundreds of laymen who have helped to make the Council such a significant factor in our denominational progress. At the hundreds of conferences held throughout the year not a single objection had been raised against any of the tasks suggested for the laymen. The chief difficulty was found to be insufficient lay leadership. The Council changed its name to "National Council of Northern Baptist Men," thereby making possible the enlistment of pastors, for, as he reminded them, a pastor is also a man and no men's organization in a church can function properly without his cooperation.

The Committee on Relations with the General Baptists reported constructive progress and recommended that the various boards and societies confer with similar agencies of the General Baptists with a view to closer affiliation of their activities.

After this imposing array of business it was all the more refreshing to listen to Dr. Phillips' third devotional address. This emphasized Jesus' insistence on the high value of individual life and the sacredness of personality; on Jesus' belief that every life can be redeemed; and on the fact that only as individual lives are redeemed and changed can the world be changed. He deplored the emphasis on statistics and quantities. We should be concerned not with bigger numbers but with making bigger people. We should be more interested in folks than in figures, for the finest and greatest things in the Kingdom of God never are reflected in statistical charts. When our religion becomes more truly human it becomes more truly divine. Bolshevism says give us a changed world and we will give you

changed men, but Christianity says give us changed men and we will give you a changed world. The world is to be saved from within out and not without in. So the need of personal redemption through Christ is just as essential today as it was in the days of Pentecost nineteen hundred years ago. To bring it to pass is the supreme mission of the church.

AFTERNOON SESSION

This session, which was held in the Music Hall in the Auditorium building, was opened with song service and prayer, followed by reports by Baptist Bodies Using Foreign Languages, the annual meeting of the American Baptist Historical Society with election of officers, and a report of the young people's work by J. Willard McCrossen, president of the Baptist Young People's Union of America.

The first address was by Miss Suzanne Rinek, field secretary of the Baptist Missionary Training School, Chicago, who spoke on "Youth, the World's Great Spiritual Resource." In youth we make our greatest decisions. Youth is the time to present the religion of Jesus Christ. There are fifty million young people in this country under twenty years of age—potential Christians. They do not all belong to us, but as Northern Baptists we are responsible for half a million young people. Youth does not want a religion of formula, ritual and dogma. Youth wants Christ and His way of life. How can we tap this spiritual resource of youth? First of all, through faith. We must believe in young people honestly. Then we must have hope. The young people want us to believe in them and to hope that they will do large things. If we have faith and hope we will have love—a love that will give our young people a large and responsible task. Let us accept the challenge, in the name of the Young Nazarene, and tap these spiritual resources of youth.

The next address was on "Jesus and the Youth of Today," by Rev. F. B. Fagerburg of Springfield, Mass., who has recently accepted the call to the pastorate of the First Baptist Church of Los Angeles. This is an age of transition when men and women are asking what are the standards of a good life, where are the authorities for morality and religion? Young people are asking, what is right after all? Does Jesus Christ have an answer to that age-old question? Does He come into this changing, shifting world of the twentieth century, when so many standards have been taken away and so many authorities have vanished, and stand for some great moral and religious ideal to which we can subscribe? Christ left certain principles which, if we adopt and live by them, will guide us into the way which is right. Jesus revealed that we are social characters; He said we are brothers. In failing to act like brothers we are denying ourselves. We are living in an industrial system which de-personalizes. God is

first of all the revelation of man to himself. We are not living true to ourselves until we have recognized ourselves in the relationship of the human child to a heavenly Father. Even in this shifting world of today there is that North Star by which we may orient our lives and be led by Him into the best.

Mr. Richard I. Hoiland of Chicago, who followed, spoke on "Youth Now and Ten Years from Now." No one doubts, he said, that the church loves her young people, yet for the past fifteen years the church has been losing its hold upon adolescents. Out of every 100 pupils in the church school at the age of 14, 80 will have dropped out before the age of 20. What assurance have we that the Baptist youth of today will share in the Baptist enterprise ten years from today? There are at least four definite things we must consider: (1) The church must make adequate provision for the preparation of young people for intelligent membership. It must recognize that true education is an enterprise

in which young people and adults participate co-operatively. (2) The church and the Convention as a whole must make plans in their programs for discovering, training and inspiring young people for future leadership, for the sake of their own future as well as that of the young people themselves. They must seek out those who have the leadership capacity. (3) The church must develop a comprehensive youth program based on the spiritual needs of youth. This will require careful study. (4) The local church, state conventions, and the Northern Baptist Convention must make such financial provision as will be commensurate with the needs of our young people. Youth is the greatest endowment fund the church has. If the Baptist youth of today are to share in the Baptist enterprise ten years from today, we must not forget, even when we make out our budget, that they are the next generation which shall inherit the earth. These were challenging addresses. The Music Hall was filled, and the people had a homey feeling, with the gladness of being able to see and hear and sing together.

THE SATURDAY EVENING PAGEANT

The pageant entitled, "The Triumph of Religious Liberty," which was presented on Saturday evening as a part of the Convention program, was quite the most extensive and impressive pageant ever given at a convention, and one of the finest and most perfectly acted out that we have seen anywhere. Baptists may rightly be proud of the fact that the author of this historically accurate and colorful spectacle which indelibly impressed great truths in the winning of religious liberty is Rev. D. R. Sharpe, chairman of the Convention Committee of Arrangements and secretary of city mission work in Cleveland. It constitutes a prodigious literary and dramatic work, calling in its production for more than 1,200 persons in the seven episodes. Credit for the smooth and admirable acting, the artistic groupings and distinct enunciation of the principal actors, was given to Mrs. Ruth Mougey Worrell. Months were spent in the preparation and rehearsals. The Gloria Trumpeters of New York added much to the enjoyment, and the Denison male chorus sang the ancient monkish chants in true style. The whole was a depiction of the early days of Christianity and the struggles for religious liberty against opposing ecclesiastical rulers, such as those who saw it realistically enacted before their eyes cannot forget.

And what a multitude of people there was to see and be impressed, thrilled, awed and at last overwhelmed with gratitude to God for the final victories. For the first time we saw what that vast auditorium looked like when the floor, the first and second high sloping galleries were filled clear around. Hundreds of singers were in that rear section, and



THE IMPOSING CLEVELAND TERMINAL TOWER RISES MAJESTICALLY ABOVE THE PUBLIC SQUARE

sang at one point, sending waves of melody to the front. People, people everywhere and not a seat to spare. The folk-spectacle alone, seen from the height, was inspiring. The electric lighting threw brilliant colors on the spacious stage, which was set for purposes of decorative and grouping effect. The color scene when the stage was filled with people, in all kinds of costumes, including the bright uniforms of the Roman soldiers, the brilliant vestments of the bishops, the glory of Constantine and his court, the drab of the monks, the varied dress of the people, was beautiful beyond words. Indeed, the pageant grew on one, as the truth presented dominated the scenic effects until the spectator sat in silence, frequently in suspense. We owe Mr. Sharpe a great debt for making that vast multitude of spectators realize something of the cost of our liberties and their preciousness as a heritage to be preserved. It was a daring conception daringly executed. These were the episodes: (1) Day of Pentecost; time 50 days after the resurrection; place, a street in Jerusalem; cast, Peter, John, a believer, a scoffer, and one of the crowd; covering the stirring events of Pentecost. (2) Paul in Rome, 30 A.D., his defense in chains before the Pro-Consul and condemned to death. (3) 313 A.D., in the Catacombs, a little band of the faithful meeting for prayer and worship, exhorted by a Christian leader until Roman soldiers fall upon them and sweep them down. (4) Dedication of Constantinople in 315-318; place, in the Hippodrome when Constantine decrees religious liberty to the Christians; a wonderful court scene. (5) Arnold of Brescia, herald of the dawn 1151-1152, A.D., scene in Brescia and Rome. This scene forms the background of the modern age. Arnold, a man of dauntless courage, never retracing his steps or retracting his opinions under Papal threat, preaching the doctrine of purity and poverty, gives his life for the complete separation of church and state. There are three contending parties, the Papacy, the Empire and the Roman People. The Papacy was struggling to continue and enforce its amazing claim of universal churchly autoeracy. At the conclusion of this episode, the audience rose and sang "*Faith of Our Fathers*" with tremendous power. (6) The Principle of Religious Liberty Crosses the Atlantic; time: 1630-1639; the scene opens in the Plymouth Colony and closes in the new Colony of Providence. Roger Williams, the central figure, dedicates his leadership to the principle of complete separation of church and state and thus becomes the founder of religious liberty in America. Williams' banishment from Massachusetts Colony by Governor Bradford was dramatically enacted. (7) After 1900 years; time, the present; place, the Northern Baptist Convention. This scene, which assembled hundreds of people on the stage, representing all peoples and departments of our work including the missionaries, voiced the challenge

of Christianity to the modern world. As the procession came marching down the long aisles on both sides, the Stars and Stripes borne aloft by representatives of all races, the effect was indescribably thrilling, and tears filled many eyes. The Prophet of the New Day, impersonated by Mr. Sharpe, gave the challenge and joined with the Spirit of the Church in desire for a fresh baptism of the Holy Spirit. Tongues of fire were seen, and the pageant closed in a wonderful climax of light, beauty and spiritual power. The impression was so deep that the thousands dispersed quietly.

Prior to the Pageant President Miller called Mr. Sharpe to the stage and introduced him as the author, also thanking him in behalf of the Convention for the assiduous attention given by him in the months of preparation for the meeting and the provision for the comfort of the delegates and visitors. The applause was some recompense for labor. Mrs. Worrell also introduced and hailed with applause.

Sunday, June 1, 1930

THE CONVENTION SERMON

Sunday, the first day of June, was a day such as Lowell had in mind when he wrote the familiar "What is so rare as a day in June." Balmy skies, radiant sunshine, gentle, refreshing breezes cooled by the placid waters of the lake across which they blew, made this day one of physical comfort and spiritual serenity. The large audience in the auditorium was in an expectant mood as it looked forward to the Convention sermon by Dr. A. Ray Petty of Kansas City, and his message proved to be one of exceptional power and moving eloquence. There was a touching incident in the beginning of the service. On the stage sat the three Pettys—Wallace, who read the Scripture lesson from Isaiah 53, Dr. A. M. Petty the father, who offered the prayer, and Ray, who was the Convention preacher. Memories of Milwaukee were recalled, when the father prayed and called upon God to bless the message of his boy, for at Milwaukee the older son had been Convention preacher and the father had likewise led in prayer. During the sermon it was difficult to decide which presented the more inspiring picture—the youthful, stalwart, commanding figure of the son delivering his message, or the aged and slightly frail yet virile figure of the father seated, listening to every word, watching closely every gesture, gazing with justifiable pride at the preacher—his boy!

The Bacone Glee Club sang, and just before the sermon the audience sang Washington Gladden's incomparable hymn, "O Master, Let Me Walk With Thee," wonderfully appropriate for the sermon topic, which was "The Way of the Christian after Nineteen Hundred Years." What preacher could ask for a more favorable atmosphere in which to



REV. A. RAY PETTY, D.D., OF KANSAS CITY, MO., PREACHER
OF THE CONVENTION SERMON

preach to a Northern Baptist Convention. Limitations of space prohibit giving more than a few selected sentences from this sermon, that will reveal its human sympathy, its broad scope and spiritual intensity, as the preacher outlined the way of the Christian in race relationships, in industrial relationships, in international relationships, in interdenominational relationships and in the missionary task, if he would walk in the way of Jesus and be a true follower of Christ.

In these days of uncertainty, when so many new voices are being raised, calling us into strange, untried paths that God himself has not instituted or affirmed, it is imperative for us as Christians to know the way of Jesus and to walk in it. No other path holds any assurance of the bringing in of a new world. Christians have no right to accept any other path, nor to listen to the voice of any leader other than Jesus, as He calls, "follow me."

We need today to call men to God. Never so successfully did the voice of Mammon lure them away from His altars. But we shall be made effective in our ministry only as we follow Him and let Him touch our lives into attractiveness with His magnetic love. The highest evangelism must be now, as it was in those first days of Christian experience, the winning impact of Christ-filled personalities, who follow the Master in helpful, sacrificial service and are transformed as they walk into winsome channels for the release of His spirit.

Where does Jesus stand in this problem of race as we face it in America? Where does Jesus stand in this problem of race as we face it in the world? He stands at the high point of brotherhood. He marks not down the color of a man's skin. He forgets not the democracy of God that has made all nations of the earth different, yet to dwell together in love.

Where does Jesus stand today in the world of industry?

Throbbing and crashing, our machine-age drives itself with the hot pulse of production. Science makes its discoveries; invention adapts these discoveries into utilities, and the machines pour out these inventions for use. This is not evil, this busy world of industry, rather it is a blessing. But what about the human factors in production? What about the folks in factories? These are questions that need desperately to be asked by followers of Jesus. Surely He does not believe that men, women and little children are raw materials to be used in the productive enterprise. He taught that personality must never be used as means to any ends because all human beings are the family of God.

The church must come to grips with this unholy, devastating and unchristian institution of war. We preach, "Thou shalt not steal." We urge, "Thou shalt not bear false witness." In this day of changing morals, we cry, "Thou shalt not commit adultery." With universal assent we proclaim, "Thou shalt not murder." We do right so to teach. And yet all of these sins composite themselves in this ghastly commandment-breaking destroyer of life. For war is the greatest thief in the world. War is the supreme and distinguished liar. War is the greatest adulterer and immoralist. War is the most potent and far-reaching murderer of men, women and little children.

Where does Jesus stand in the great missionary task? Jesus is standing at every cross road of the world. He is marching in every highway where the feet of men press with eagerness to discover truth. He is where the down-trodden, the hungry, the oppressed, the forgotten of the earth, long for release and languish in pain and sorrow till He saves them. He stands among all peoples. All of us may not go to other lands, but for us the missionaries go their way of the cross. How it should shame us that as they walk His way and follow Him on the far-flung battle lines of His cause, they should lack the full support they need.

Do we observe the 1900th anniversary of Pentecost as we observe Washington's Birthday, or the Fourth of July or Armistice Day, commemorating something glorious that happened in the past, but that shall not happen again? Or do we observe it as something that may come perennially as the spring, that may in this our day, in our hearts, in our denomination and in our civilization, flood in with its empowering of life to make us true enough, brave enough, loving enough to walk the way of life with Christ.

AFTERNOON—LIFE DEDICATION

As a great improvement in program-making, this entire session was devoted to the united presentation of new appointees and outgoing missionaries, the two Home and the two Foreign Mission Societies having part. This gave time, without the customary sense of haste, for this service at once solemn and joyous. The large number present testified to the interest in this dedication of young life to missionary work at home and abroad. As the candidates were seated in a wide semi-circle on the stage, the first impression made was that of strength of character, and as they voiced their reasons for accepting the call to fields at home or in foreign lands the impression deepened.

Baptist training school graduates were called first

and it was noted that there was a round score of them. They were introduced by Miss deClercq of the Woman's Home Mission Society, who told where they were going, as related in the "New Missionaries" leaflet or "Who's Who" that was placed in the hands of the people. (Readers interested should send for this to any of the four societies.) Each was allowed time to tell briefly of her Christian experience and call. The messages were heard with deep interest. The names and portraits appear on pages 432-433.

The Home Mission Society's new appointees were introduced by Dr. Frank A. Smith. A number could not be present, owing to graduating and other engagements. The Society was grateful to God for the gift of eleven new missionaries this year. Those present were Rev. Horatio Hill of the Abyssinian Church of New York, educated at Oberlin, Yale Divinity School and Union Seminary, now taking charge of the Negro Educational Center in New York, a thoroughly trained leader; Rev. Victor Narkevitch, Russian Baptist; Elbert R. Tingley, designated to Rankin Christian Center in Pittsburgh; and the new Negro president of Benedict University and his wife. These all spoke briefly. Mr. Hill said there are 206,000 Negroes in New York, and he was glad to join hands in this tremendous task of rolling away the stone of ignorance by means of religious education. Mr. Narkevitch, a graduate of Wheaton College and Northern Baptist Seminary, now pastor of the Russian Baptist Church in Newark, N. J., pleaded for a dozen more Russian ministers to supply immediate needs. His people are prolific soil for wet propaganda if left to themselves.

Mr. Tingley is the son of Rev. W. J. Tingley of the Home Mission Society, and his parents stood by his side. He said he was more interested in people than in anything else in the world. The soul is the most precious thing and he hoped to kindle and tend the fires in the souls of the men and women in the community in which he worked. He has received thorough training in the University of California, Rochester and Union Seminaries.

Benedict's new president said he entered on his work with much seriousness. Humorously he pictured himself under three taskmasters—Southern white people, his own people and the Home Mission Board. He could get along pretty well with the first two, but wasn't so sure about the third. He was going to try to get the Southern and Northern white people to love each other better—which brought much laughter, but not so much as his wife who when she got under way was not easily led to heed Dr. Smith's gentle hints and finally said, "Where am I anyway? One says five minutes, another be brief, and I want to say I'll do my part." (Great applause.)

The candidates of the Woman's Foreign Mission Society were presented by Mrs. N. R. Wood, second

vice-president. Before introducing the candidates she called on the officers present to stand, Miss Nellie Sandberg, Miss Helen Rust, Miss Allene Bryan, and Miss Frances K. Burr. She then presented Miss Ruth Dickey, destined for Africa; Miss Signe Erickson, for the Philippines; Miss Orma Melton, for East China; Miss Catherine Muehl, for East China; Miss Beatrice Pond, for Burma; Miss Fern Rold, for Assam; Miss Ada Stearns for Bengal-Orissa; Miss Eloise Whitwer for Burma. She said a number of others had already sailed in the fall. These were all thoroughly trained young women who gave testimony of their call.

The new missionaries of the Foreign Mission Society were introduced by the candidate secretary, Paul E. Alden. He called upon all furloughed missionaries present to rise and they did so in all parts of the great hall, amid continued applause. A number of the missionaries of this society also had sailed before the Convention. Those going out in the summer and fall of this year are as follows: Dr. and Mrs. F. G. Dickason, for Burma; Miss Linda Erickson, for Belgian Congo; Dr. P. C. Grigg, for the Philippines; Mr. and Mrs. G. B. Harris, for Bengal-Orissa; Mr. J. E. Lenox, for West China; Miss Ellen I. Peckham, for Belgian Congo; Mr. J. Lester Raney, for Burma; Mr. and Mrs. Earle F. Rounds, for the Philippines; Mr. and Mrs. U. S. Grant Sension, for Assam; Mr. and Mrs. W. C. Varney, for South India; Mr. Clarence G. Vichert, for West China; Miss Constance M. Welch, for West China; Dr. G. W. Westcott, for Belgian Congo; Mr. and Mrs. Willard Topping for Japan.

In introducing these new missionaries Mr. Alden brought out some striking facts about the missionary and ministerial parentage of a large number of them. We shall give these interesting facts in a later issue.

Very impressive was the close of this life dedication session as the consecration prayer was offered by Dr. Tingley.

EVENING SESSION

Two topics, "The Gospel After 1900 Years" and "The Church After 1900 Years," both of paramount urgency and timeliness amid present world conditions, were presented before a great audience Sunday evening. The first was discussed by Dr. S. M. Lindsay of Brookline, Mass. With appealing winsomeness and charm of utterance he outlined briefly the life of Jesus from Bethlehem to the empty tomb and His preaching of the gospel, which meant "good news." This good news was fivefold in scope—good news about God as an eternal divine father; good news about man and the eternal value of human personality; good news about salvation through the sacrifice of Calvary; good news about the Kingdom of God in which there is no place for war, suffering, poverty or any of the ills that afflict the world today; and finally good news about immortality and

its great social implications. This was the essence of the gospel and it has had to fight for its existence all during the past nineteen centuries. Christianity might have become a Jewish sect; it was subordinated to Catholic ritual and ecclesiasticism; released by Luther; again subordinated to the established church in England; again released by Bunyan; while during the nineteenth century it had its most prosperous period of free expansion through Sunday schools, foreign missions and evangelistic movements. So today it is the duty of every Christian to pass it on to succeeding generations in all its purity and simplicity. Dr. Lindsay's closing analysis of present tendencies in church activity as promotion instead of gospel proclamation was especially suggestive. "It is better," he said, "to have a church only one-

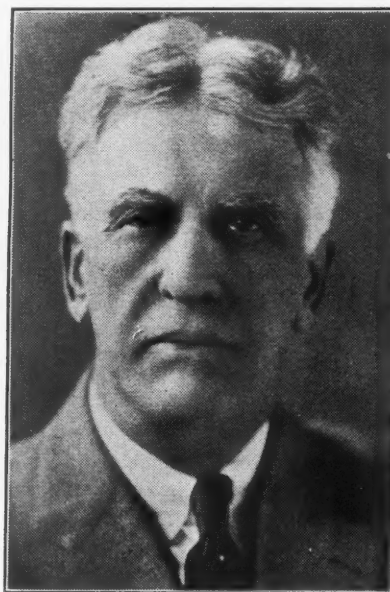


REV. S. M. LINDSAY, D.D.

third full and to preach the gospel, than to have a church packed with people who are drawn there by a religious vaudeville show. The gospel is still the power of God unto salvation."

Then came Dr. W. B. Riley of Minneapolis, greeted with hearty applause as he rose to speak on the second topic. The passing years have dealt kindly with this well-known preacher and Bible expositor, and he has lost none of the platform vigor, earnestness and ring of conviction that have characterized his preaching. His address was a masterly exposition of Paul's famous passage in the Epistle to the Colossians wherein he proclaims Christ as the head of the church. For the church is the body of Christ, a company of people brought together through His sacrifice, the custodian of an eternal Book. Then he traced the story of the church down through the centuries, following somewhat the outlines of the pageant of the preceding evening, which he commended heartily, specially since he had made his own studies independently of any advance knowledge of the scope and theme of the pageant. He

marshaled before the eyes of the audience as in regiments all the Christian heroes and missionaries of the centuries, their contribution to the progress of Christianity and their service in recovering the truth of God from the incrustations of ecclesiasticism, the blighting effects of medieval heresies and the increasing materialism and paganism of more recent times. Especially significant was his tribute to John R. Mott, whom Dr. Riley had known from early manhood, and the former's dream of "the evangelization of the world in this generation." It was an inspiring, soul-stirring, moving panorama of the progress of the church, culminating in the striking statement that whereas the world's population had increased 50 per cent. in the nineteenth century, the membership of the Christian church had increased more than 150 per cent. In conclusion he reviewed some of the modern perils confronting the church, like atheism never so rampant as today, bolshevism that seeks to destroy the church, and modern pagan-



REV. W. B. RILEY, D.D.

ism; and with commanding impressiveness he called upon all to bring the church back to the purity and simplicity of New Testament Christianity. His climax will long be remembered as he proclaimed his own personal sublime confidence in the ultimate triumph of Christianity over all its foes. "Be ye therefore steadfast, unmovable, always abounding in the work of the Lord."

Monday, June 2, 1930

MORNING SESSION

For the closing day of the Convention, and for a purely business session up to the devotional hour, the attendance was unusually large and the interest

close. Greetings were received from Dr. J. H. Rushbrooke of the Baptist World Alliance, who especially urged attention to the situation in Russia and continued prayer for the bitterly oppressed Baptists in Russia. Greetings came also from the Swedish Baptists and the secretary was authorized to send response. The Boards of Managers of the Board of Education and of the Ministers and Missionaries Benefit Board were elected as nominated. The names will be found on page 407. Various incidental matters were presented by Secretary Levy, whose carrying voice was so ample that he did not have to use the amplifiers.

The report of the delegates to the Federal Council of Churches was read by Dr. R. A. Ashworth and was adopted. It says the amount contributed by the Northern Baptist Convention to the work of the Council during 1929 was \$7,340.12 as against \$22,000 contributed by the Methodists. This is not proportionate, and the small contribution of Baptists is a discouragement to others of the constituent denominations. It recommends that the executive committee of the Convention be requested to consider whether the contribution of the Convention to the Federal Council may be increased; also to consider the provision of the expenses of attendance in whole or in part of its members who are now required to attend at their own expense.

The sub-committee on the Relations of the Convention to the Federal Council made a full report of its investigations, which was adopted, together with its recommendations. These approved the policy of the Council thus far. The report quoted the statement of the Council with regard to church union and the public announcement which is as follows:

The Federal Council was designed and organized to be the instrumentality through which the denominations as such could better express their common ideals and reach their common objectives, and to do in behalf of the denominations such limited service as was indicated in the Constitution of the Council and such similar service as might be authorized by the constituent bodies as coming within that scope.

The Federal Council is a cooperative body based on Christian comity and mutual understanding and anything which tends to mar it breaks down fellowship. The advocacy and promotion of Church Union is excluded by the nature of the organization of the Federal Council from the field of its activity and from the utterances of its officers when representing the Federal Council.

The Committee on Resolutions presented the resolutions seriatim, and all were adopted. Those on international justice and good will, including urgently the early adoption of the London Naval Treaty; the placing of Japan on a quota basis; the federal control of the moving picture industry; and employment, were received with applause. When it came to the resolution on prohibition and law enforcement, the committee added a paragraph, but

this was not strong enough to suit many, who wanted to put teeth in, and the resolution was referred back to the committee. All were passed unanimously by rising vote. The resolutions are published on page 411.

There was a clever exposition by Dr. W. H. Bowler, who said the report of the Board of Missionary Cooperation had already been made, but he wanted to call attention to the denominational situation through a demonstration that had been prepared, showing the difference between regularity and irregularity in giving. This was exceedingly effective as an illustration, and we shall give it in a later issue.

A pleasing incident was the calling to the platform of the father and mother of President Miller, who were received with great applause as they stood before the audience, which recognized in every possible way its appreciation of the service of its president.

Dr. Phillips gave the fourth and last of his devotional and discriminating messages. His theme was "The Cost of Redemption." What does it cost to redeem the world? The task of a world's redeemer would never be the task of a dilettante. His was an extensive achievement, but it was at the cost of a cross. Jesus steadfastly set His face to go to Jerusalem—the cost of redemption He had to pay. Why did He go? Not because He reveled in suffering, but because He suffered for a purpose. You suffer in a Christian way when you love others more than yourself. His cross was a means to an end. He loved others. The fact that Jesus went to Jerusalem does not relieve us from going to Jerusalem. Jerusalem is a spiritual city. Why did Jesus go to Jerusalem? It was the hardest city for Him to go to and that is why He went. If Christianity cannot win the battle where it is hardest it will not win at all. Jesus never received or expected any favor from Jerusalem. That city became the scene of Pentecost. What is our Pentecost? Where is the modern Jerusalem? Not China, India, Russia. Our Jerusalem is our own country. Jerusalem was the religious center. The greatest handicap is the quality of life we are living in Jerusalem. The fearful discrepancy in the gospel we preach abroad and the gospel we practice at home is too great. If we cannot Christianize America we shall never Christianize the world. And we shall never Christianize America until we Christianize our churches. Preaching won't save Jerusalem. Jesus showed He was willing to die for what He believed in. If the church of Jesus believes what it talks about, we will have to sacrifice. It costs. Is a church that preaches unity united? Have we lost the spirit of sacrifice? No, but we have lost moral discrimination. Our Calvaries are not constructive. We are willing to pay the price. But we lack spiritual insight. What do we want Pentecost for? The thing the modern church needs to pray for is that God will reveal to us a job so big that we

cannot do it alone, but will have to look to God. It was an impressive close to a series of searching interpretations of the truth as it is in Jesus. It was fitting that the close should be in tense silence.

MONDAY AFTERNOON

After the business session of the morning it was refreshing to come to the afternoon with its missionary variety like that of a typical issue of *MISSIONS*. From all over the world had come missionaries to this Convention. Eight of them spoke on the general topic, "The Gospel and World Response," all relating this topic to their own fields of service.

First came Miss Gaye Harris, who told of her work among Mexicans, Japanese, Chinese and other foreign-speaking groups in Southern California. With many human interest stories out of her daily experience she showed how they were constantly surrounded by "picket fences," misunderstanding, fear, prejudice, language, all of which must be removed before Christian brotherhood and neighborliness can be established.

Rev. E. H. Cressey represented China. He said that much of the reported confusion due to civil war, strikes, bolshevism, famine, banditry, and anti-foreign and anti-Christian agitation was greatly exaggerated. The general situation is far more favorable than reported in the newspapers. His address was one of the most hopeful and constructive statements concerning China that Baptists have had in recent years. Citing many instances, he told how Chinese influential people were friendly to Christianity, how they served on boards of trustees and made generous gifts (one recent gift was half a million dollars), and how there was much sympathy with the Christian purpose of mission schools. He stressed again evangelism as the object of all mission work in China.

Miss Lydia Huber, of Porto Rico, writer of many letters in *MISSIONS*, expressed gratitude for the relief afforded the stricken island after the hurricane, which was "a blessing in disguise." Last year 710 were received into church membership, while more than 800 are now under instruction preparatory to similar acceptance into the church. All the 16 new churches erected since the hurricane are already too small to hold the people who respond so readily to the evangelical message. With such glowing reports it was easy to endorse her closing appeal for continued financial and prayerful support for missions in Porto Rico.

Assam had as its informing spokesman, or rather spokeswoman, Miss Elizabeth Vickland, missionary, writer of books, and also well known to *MISSIONS*' readers. Opening three imaginary windows, she furnished the audience glimpses of what missions were doing in her field. The first described the all Assam woman's convention with 1,000 women pres-

ent, their pledge of support of the new child marriage law of India, their demand for increased appropriations for women's education, and their emphasis on the abolition of the liquor traffic. More than 70,000 women of India are now enrolled in the W. C. T. U. The second window looked out on the Christian Teachers' Institute at Nowgong, and the third on the farewell reception to Miss Vickland as she started for America on furlough. The devotion and love manifest by the women of Assam showed what an abiding place this missionary had found in their affections.

After some fine singing by the Bacone Glee Club and prayer by Rev. J. Russell Brougher, the stage curtain was raised and revealed an imposing group of about 50 foreign-speaking pastors and missionaries standing in a semi-circle. Rev. Joseph Matukowitz made a vigorous speech about the consecration and loyal service of these workers among the immense foreign racial groups in our American cities. He pictured these men as possessed of "long arms" from carrying many Bibles and tracts, "fallen arches" from constant walking up and down the stairs of tenements, and "big hearts" overflowing with sympathy and Christian love for their people. It was a most effective demonstration of this important branch of our home mission activity.

From remote West China field came Mrs. Anna M. Salquist. She contrasted conditions of today with those 32 years ago when she began her work. Then there were less than 20 Chinese Baptists, without a single Chinese preacher or teacher. Today there are churches, schools, hospital work, a great union university, with the first girl graduates, a Chinese Convention, and splendid partnership existing between Chinese and missionaries. Yet there is still a vast spiritual darkness in West China, and America has a grave responsibility in radiating over there some of the light of Christ with which she has been so abundantly blessed.

Rev. James M. Baker, of Ongole, India, introduced by Secretary Robbins as "Uncle Jim" and affectionately known throughout the South India field, spoke of the series of Pentecosts in India through mass movements and revivals, notably among the Telugus where Baptists are at work. By way of contrast he set forth the disastrous effect whenever a cut in appropriations is announced from the Board at home because the denominational budget for the year has not been raised. He made a timely plea on behalf of the village and rural life of India and their need of Christ. Above all, he urged a pure proclamation of the gospel. "India wants no man-made religion," said he, "but only the eternal, divinely instituted religion of Jesus Christ."

Rev. R. B. Davison was the final speaker of this interesting afternoon. As a student pastor of the Board of Education at Ames, Iowa, seat of a state university, he made clear the vital importance of this

ministry among students in these days of shifting religious emphasis.

The concluding feature was a series of stereopticon pictures illustrative of educational activities on our home mission fields.

CLOSING SESSION

This was in many ways the most remarkable closing session the Convention has had. In point of numbers it assuredly was. With the exception of the pageant on Saturday evening, the audience was the largest at any session. There were more than 5,000 persons present, drawn by the power of personality and reputation, since the radio has given Dr. Harry Emerson Fosdick, the one speaker of the evening, a national audience.

At the opening the Enrolment Committee reported 2,399 delegates and 3,125 visitors, a total of 5,524. Then there were some graceful recognitions. President Miller began by expressing the thanks of the Convention to the Boy Scouts for their willing and untiring service. Next he praised the local committee, which for many months had sought to complete the preparations for the convenience and comfort of the delegates and visitors. This drew applause, which was increased when Dr. Levy, the genial secretary, said he would assume the presidency *pro tem*, while R. V. Meigs of Chicago offered a resolution.

Resolved, That by rising vote we express our hearty, joyful appreciation of the wise, magnanimous and statesmanlike spirit manifest by the presiding officer of our 1930 Convention, Dr. Alton L. Miller.

The rising vote was unanimous and the applause expressive of the affectionate feeling toward a model leader.

President Miller, resuming his office, paid high tribute to Dr. J. N. Lackey, of New Haven, chairman of the Program Committee, which had provided such a feast of good things. He called Dr. Lackey to the rostrum and asked him to introduce Dr. Fosdick. This he did, he said, as a great pleasure and privilege, although he said Dr. Fosdick needed no introduction to any American audience. As preacher, teacher, author, he presented him. The audience rose again as Dr. Fosdick came forward and began to speak. His message was a deeply spiritual appeal to take Jesus Christ in earnest. "At this closing session let us urge this upon ourselves," said he, "before we part from this great Convention and return to our homes." Although many voices today claim that we do not know enough about Jesus, yet the gospel record is clear and unmistakable as to the emphasis of His life. Although other voices say it is



DR. HARRY EMERSON FOSDICK

too dangerous to take Him seriously, nevertheless this is the challenge of our time. We need to take Jesus in earnest in our national life. With her great wealth and influence, what could not America do if instead of crucifying Jesus, as did Pilate nineteen hundred years ago, America were to release Jesus to all the world? We need to take Jesus in earnest in our international relationships, in our relationships as churches one to another, but above all in our individual and intimately personal lives. With choice use of language, and with that clear enunciation and persuasive utterance that mark all of Dr. Fosdick's public speaking, he went on to show that Jesus is the outstanding fact for this bewildered and confused age that seeks to stabilize itself by emphasis on scientifically demonstrated facts. He is the realized ideal for this cynical age, for cynicism always follows a great war. Finally, Jesus is the divine revelation of an eternal God for an age which, because of the vast discoveries of science and its infinitely enlarging universe, finds it difficult to visualize the idea of God. So after nineteen hundred years Christ still remains as the outstanding personality who summons all the loyalty, aspiration and devotion of our lives.

Thus a most harmonious and fraternal convention came to a close. After prayer by Secretary D. R. Sharpe of the Cleveland Committee, whose untiring efforts to make this a great gathering of Baptists had been so abundantly successful, the Convention adjourned to meet in 1931 at Kansas City.



Elections at Cleveland

NORTHERN BAPTIST CONVENTION

President, Pres. A. W. Beaven of New York; first vice-president, Mattison B. Jones of Southern California; second vice-president, J. L. Kraft of Illinois; corresponding secretary, Rev. A. M. Levy of Massachusetts; recording secretary, Rev. C. M. Gallup of Rhode Island; statistical secretary, Rev. C. A. Walker of Delaware; treasurer, O. R. Judd of New York.

Board of Managers—Term expiring 1933: Rev. C. W. Atwater of Indiana; Rev. O. H. Baker of New York; J. M. Coon of South Dakota; Rev. R. E. Day of Arizona; E. J. Fellman of Wisconsin; W. D. Gherky of Pennsylvania; Rev. W. H. Jones of Maine; Rev. C. W. Kemper of West Virginia; Mrs. C. H. Parks of Illinois; Rev. A. R. Petty of Missouri. Term expiring 1932: R. B. Elrod of Nebraska. Term expiring 1931: A. R. Herron of Southern California.

Board of Missionary Cooperation Members at Large—Terms expiring 1933: Mrs. Nellie G. Prescott of New York; Mrs. F. I. Smith of Colorado; Mrs. G. E. Young of Minnesota.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

President, Rev. B. C. Claussen of New York; first vice-president, Rev. F. B. Fagerburg of Massachusetts; second vice-president, N. W. Dible of Missouri; recording secretary, W. B. Lippard of New York; treasurer, G. B. Huntington of New York.

Board of Managers—Term expiring 1933: Prof. F. L. Anderson of Massachusetts; Rev. J. W. Brougher of Massachusetts; Prof. M. C. Burt of Connecticut; Rev. D. B. MacQueen of New York; A. L. Miller of Massachusetts; Rev. E. B. Price of Massachusetts; F. S. Robinson of New York; Rev. H. J. White of Pennsylvania; Rev. A. W. Jefferson of Massachusetts. Term expiring 1932: Rev. H. S. Stewart of Illinois. Term expires 1931: Rev. E. V. Pierce of Minnesota.

WOMAN'S FOREIGN MISSION SOCIETY

President, Mrs. H. E. Goodman of Illinois; foreign vice-president, Mrs. N. R. Wood of Massachusetts; assistant foreign vice-president, Mrs. W. S. Abernethy of District of Columbia; administrative vice-president, Mrs. H. W. Smith of Pennsylvania; assistant administrative vice-president,

Mrs. L. E. Swain of Rhode Island; recording secretary, Mrs. W. C. Coleman of Kansas.

Board of Managers—Seven Members-at-Large: Mrs. A. W. Beaven of New York; Mrs. G. H. Estey of New York; Mrs. C. D. Eulette of Illinois; Mrs. C. L. Laws of New York; Mrs. S. Lester of Pennsylvania; Mrs. A. L. Miller of Massachusetts; Mrs. G. W. Taft of Illinois.

AMERICAN BAPTIST PUBLICATION SOCIETY

President, John Nuveen of Illinois; vice-presidents, G. R. Cooley of New York; Pres. W. S. Dunlop of West Virginia; executive secretary, Rev. W. H. Main of Pennsylvania; treasurer, E. L. Ruth of Pennsylvania.

Board of Managers—Term expiring 1933: Rev. C. N. Arbuckle of Massachusetts; H. B. Hopper of Pennsylvania; H. L. Jenkins of Pennsylvania; O. P. Keeney of New Jersey; Rev. C. H. Rannels of New Jersey; Prof. R. H. Rivenburg of Pennsylvania; F. H. Robinson of Pennsylvania. Term expiring 1931: B. E. Reese of Pennsylvania.

WOMAN'S HOME MISSION SOCIETY

President, Mrs. G. C. Moor of New York; first vice-president, Mrs. W. A. Hill of New York; second vice-president, Mrs. S. C. Jennings of Illinois; recording secretary, Miss Gertrude deClercq of New York.

Board of Managers—Term expiring 1933: Mrs. J. H. Chapman of Illinois; Mrs. J. H. Comstock of New York; Mrs. R. R. Donnelly of Illinois; Mrs. A. L. Dunlop of New York; Mrs. F. A. Grow of Illinois; Mrs. J. G. Goetz of New York; Mrs. Washington Laycock of Illinois; Mrs. E. C. Link of Connecticut; Mrs. C. F. Walden of New York.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

President, H. O. Dobson of New York; first vice-president, H. T. Hedden of Montana; second vice-president, Rev. R. S. Beal of Arizona; third vice-president, G. M. Hudson of Michigan.

Board of Managers—Term expiring 1933—T. R. Adams of Pennsylvania; Richard Edie of New York; F. W. Freeman of Colorado; Wm. Grippin of Connecticut; W. B. Hale of New York; Rev. P. H. McDowell of New York; Rev. Gordon Palmer of Southern California; E. E. Rogers of Connecticut; Pres. A. A. Shaw of Ohio.



Convention Epigrams

We do not need a new gospel; but we do need the gospel anew.—*S. M. Lindsay.*

The Church is a living organism, vitalized by the indwelling life of Christ.—*W. B. Riley.*

People think spiritually more easily in adversity than in prosperity.—*A. W. Beaven.*

The world says that men exist for things; Jesus says that things exist for men.—*Harold C. Phillips.*

We measure the greatness of a man by what he does in adversity.—*A. W. Beaven.*

So long as we emphasize the cross and the empty tomb we shall go forward together.—*W. J. McGlothlin, Southern Baptist Fraternal Delegate.*

We are suffering from an epidemic of academic folly.—*C. N. Arbuckle.*

The worship of Mammon is the one outstanding fact of this generation.—*F. G. Sayers.*

When Jesus said "Our Father," He turned the universe into a home.—*Prof. Oscar Buck, quoted by Mrs. Clayton D. Eulette.*

The task of Christian missions is hard; the cost is high; nevertheless the commission of Christ is imperative.—*R. B. Longwell.*

The answer to the question, "Who is my neighbor?" must take in all the children of men, whatever their race, color or creed.—*William Lyon Phelps.*

After nineteen hundred years of Christianity the outstanding fact is still the personality of Jesus Christ.—*Harry Emerson Fosdick.*

Divorce is not a danger to the home; it is the result when danger has done its work.—*Mrs. Clayton D. Eulette.*

A man is not a machine, but he can easily become a machine.—*C. N. Arbuckle.*

All sin is a form of selfishness; all virtue is a form of unselfishness. Change the idea of "get" into the idea of "giving" and you have the essence of Christianity.—*William Lyon Phelps.*

America with her immense wealth and her power finds herself in the same position as Pilate nineteen hundred years ago and says to Christ, "Knowest thou not that I have power to release thee or to crucify thee?"—*Harry Emerson Fosdick.*

The cross is not a detour, but a finger-post that points to the world's redemption.—*Harold C. Phillips.*

Right always triumphs, but it does not always talk the loudest.—*Mrs. Mabel W. Willebrandt.*

The man who does not give to business what honest business deserves is unworthy.—*J. C. Penney.*

We must remove from Jesus the garb of nationalism and restore to him the seamless robe of universality.—*A. Ray Petty.*

The preaching of the gospel is the first duty of every minister.—*S. M. Lindsay.*

What the world needs is not charity but Christ; not cash but the impact of character.—*Harold Geistweit.*

A missionary map of the world is just the map of the world.—*Charles A. Brooks.*

We shall be truly redeemed when we are ready to live for the things for which Christ died and when we are ready to die for the things for which Christ lived.—*Harold C. Phillips.*

Abraham Lincoln freed the slave; Henry Ford freed the horse.—*From an essay by a foreign-speaking boy, quoted by Gaye Harris.*

Chronic accumultitis is a disease for which gold is the only cure.—*F. G. Sayers.*

There is no more beautiful grace in human nature than the grace of courtesy, which is sympathy with the self-respect of those with whom we come in contact.—*President Clarence A. Barbour.*

If we did not know what we might become we should not be haunted by what we are.—*Harold C. Phillips.*



THE EDITOR'S POINT OF VIEW



THE CLEVELAND CONVENTION

It was a profitable Convention. It was not spectacular or controversial, but the denominational enterprises and activities were well presented, and on all important matters there was unanimity of sentiment and action. The pronouncement on world peace, on prohibition and law enforcement, and on motion pictures, was emphatic and to the point. If the Senate heeds the united voice of the Northern Baptists the London Naval Treaty will be ratified before this copy of *MISSIONS* reaches our readers. And if the ears of lawbreakers, both sellers and drinkers, do not burn, they ought to. The Convention left no doubt as to where it stood on the prohibition and peace issues.

It was a smoothly run Convention. Never have we had one where the machinery worked more perfectly or was so little in evidence. President Miller proved himself a master in presiding. Things ran on time because he saw to it that the preparations were made in advance, so that the participants were in place at the proper moment. Self-effacing yet always there, composed and gracious, unruffled and smiling, it was a lesson and delight to watch him as he directed the carrying out of the long program in such skilful wise that there was no sense of being

directed. The appreciation of the body was expressed in a resolution toward the close, it was heard on all sides during the sessions. At the Convention President Miller crowned the work of a year that has endeared him to the constituency from Maine to California and all states between, for he toured them all. The denomination owes him much, not only for his time, but still more for the fineness of his Christian spirit and the impact of his cultured personality. *MISSIONS* speaks for all when it expresses gratitude for such a leader. And we should be guilty of an inexcusable omission if we did not include Mrs. Miller as his touring coadjutor and friend-winner.

It was a carefully programmed Convention. From our point of view there was too much packed into it, but from the committee's point of view how could they help it, since not only every great denominational cause had to have place, but the numerous lesser interests all clamored for recognition. Reports on all sorts of things filled up goodly parts of sessions, and business consumed many hours. Still, it was all moved off without any serious delay, and the committee, headed by Dr. J. N. Lackey of New Haven, received deserved thanks.

It was a Convention that had in the devotional addresses a deeply penetrating interpretation of the

church's mission to redeem the world and what the redemption of Christ means and costs; and that found an unparalleled high spot in the Pageant which portrayed the cost of establishing religious liberty, and with startling vividness brought the thousands of spectators to realize the debt of the world today to such heroic and dauntless souls as Paul, Arnold of Brescia and Roger Williams. It made a powerful impression and left a memory of the Convention that will long exert an influence in behalf of the freedom for which so many of our Baptist fathers gave their lives.

It was a Convention, finally, of inspiration, good cheer and hopeful look forward. There was no disheartenment, rather a resolution to make the year upon which we have already entered one of the best in our history. Our motto may be, "We can do it and we will"; and "With the grace and help of God" added, it shall be.

THE NEW PRESIDENT

The denomination is to be congratulated on the election of Dr. Albert W. Beaven as president of the Convention for the current year. He possesses the qualities of personality and character required for the filling of this high office with dignity and force. He combines the evangelistic and executive faculties in unusual degree. He has been pastor of only one church, the Lake Avenue Church of Rochester, New York, but has made that twenty years' pastorate outstanding in the denomination. He not only developed a great church, but made it a great missionary church, its missionary budget exceeding that for current expenses. While carrying this large pastoral responsibility he has been one of the most efficient presidents of the New York State Convention which that important body has had, and also served as trustee of Rochester Theological Seminary and member of our educational and missionary boards. When the Colgate-Rochester union took place he was chosen as the first president of the new institution. Dr. Beaven is widely known, is a man of positive convictions, of initiative, of missionary spirit, of brotherly sympathies, and of spiritual power. He will maintain the fine record of leadership made by our Convention presidents. *MISSIONS* gives him welcome and godspeed in this new office.

Convention Comments

The City of Cleveland did everything possible to facilitate the Convention and minister to the comfort of the delegates. Extra traffic policemen were on duty throughout Convention week at all the more important crossings so as to help delegates to and from the auditorium as they made

their way through the congested downtown district. At the hotels every courtesy was shown from bellboy to manager, and if a delegate did not like the room to which he was assigned he was as soon as possible transferred to another. An enormous corps of volunteer workers from Cleveland churches, under Mrs. L. P. J. Bishop's faithful and patient leadership, worked day and night in the exhibit hall. Their names are legion but their service will long abide in the memory of those who attended this Convention. Similar tributes of appreciation are due the army of ushers, Boy Scouts, cloakroom attendants, registration clerks and a host of other Cleveland Baptists who unitedly helped to make this a Convention memorable for its unfailing courtesy, its comfortable arrangements and its gracious hospitality. Missionaries especially spoke in high praise of the homes in which they had been received as guests, and the constant attention showered upon them by their hosts.

It was a memorable experience in Mr. Lippard's life when he introduced Prof. William Lyon Phelps. It seemed to him as if twenty years had been recalled and he was again sitting in Prof. Phelps' lecture hall at Yale. Never in those days as the professor called upon the student to speak did the student dream that twenty years later the student would call upon the professor to speak. No living college professor is more highly esteemed by his former students, who admire and respect and love him with an intensity that is as beautiful as it is inspiring. Wherever Yale men are found throughout the world, Prof. Phelps is enshrined in their hearts. Just before coming to Cleveland he had been again signally honored, having been awarded the gold medal of the National Institute of Social Science for "distinguished social services rendered, not only in behalf of the public as lecturer and writer but as one of the greatest powers for a social righteousness and for high standard of social conduct."

Had any resident of the Western prairies fifty years ago been in the audience Thursday evening, he would have made a most hurried retreat for the front door when President Miller announced the arrival of the Bacone College Glee Club. As the Indian youths ran up the platform steps the President shouted in the microphone: "This feature needs no introduction; *the Indians are coming.*"

As usual the program was not without its flashes of humor. Mrs. Eulette had many stories in her addresses, and Dr. Brougher's well known capacity for wit was also in evidence whenever he rose to speak. When the time came to present Prof. Phelps of Yale, President Miller being a Harvard man said it was more appropriate for a Yale man to introduce the speaker and so he called on the Associate Editor to do so, who promptly replied amid the laughter of the audience that it was not customary for a Yale man ever to take orders or instructions from a Harvard man, but that in this case it was a rare pleasure and privilege to introduce Prof. Phelps in whose classroom at Yale he had sat twenty years ago. Another humorous incident came when Mr. Victor Narkevitch, new missionary of the Home Mission Society, was speaking. He is designated to the Russian Baptist Church of Newark, and just as he was denouncing the red menace of Russian communism, the red light on the speaker's desk flashed on, signifying that his time was up. Here was coincidence both colorful and timely.

A piece of printing service that was as extraordinary as it was efficient was the multigraphing of the several thousand copies of the Convention election ballots. Since Friday was a holiday no Cleveland printing shop could be found to print the ballots. Secretary Sharpe of the Cleveland Committee came to the rescue. The ballots had to be ready by Saturday morning. All night long some of his helpers worked at the multigraph machine and when the morning session began the ballots were on the platform. President Miller felicitously expressed the Convention's appreciation of this unusual service.

The Convention Banquet of men and women at 5:30 on Saturday afternoon drew 4,000 diners to the Auditorium Annex, to hear the address by Mrs. Mabel Willebrandt, whose work in behalf of prohibition while she was an Assistant United States Attorney General brought her into prominence. She spoke on "Widening Horizons," appealing for a pioneering spirit to push back spiritual and educational horizons. Keeping hold of the spiritual forces through communion with God is the thing worth while. She did not speak of prohibition, as many had expected, but emphasized the need for men with courageous convictions in politics, citizenship and church.

The total unified budget for the year ending April 30, 1931, recommended by the Finance Committee and adopted by the Convention, is \$5,100,000 from donation receipts (which include churches and individuals), and \$2,048,334 estimated income from non-donation sources—a total operating budget of \$7,148,334. The Finance Committee enjoined the organizations to keep their expenditures within 90 per cent. of the amounts allotted them, as a measure of safety, basing this on the receipts of the past year. The Convention was not led to see the seriousness of the situation which results in many fields.

That hotel working staffs welcome a religious convention can be surmised from a conversation overheard by a delegate as two employees of one hotel were discussing the convention. Contrasting the Baptist delegates with a crowd of delegates who had attended another convention and had left their rooms in more or less disorder, with rugs covered with tobacco ashes, and had been considerably noisy and boisterous, whereas the Baptists had been neat and clean in their habits, had usually retired long before midnight, had been kindly disposed and considerate with the floor staffs, and in other ways had shown courtesy and patience, one employee said to the other, "Well, you must expect this, for this is a religious convention and cleanliness is always next to godliness."

It was an unusual pleasure for both the Editor and his Associate to welcome Dr. and Mrs. Fred P. Haggard. He has a long record of service, as missionary in Assam, as Home Secretary of the Foreign Mission Society, and as director of the two laymen's campaigns that culminated in the New World Movement. The present generation of readers of *MISSIONS* needs to know that Dr. Haggard was one of the original founders of the present magazine. His friendship with the Editor has been of long standing and is one of the cherished privileges of life. As for the Associate Editor, he can pay Dr. Haggard no finer tribute than to say that much of his own service to the denomination has been

due to Dr. Haggard's inspiring tutelage back in the Ford Building in Boston sixteen years ago.

Many requests were made for copies of the brief but spectacular pageant staged by the two Foreign Mission Societies as a review of the work of the year. Arrangements have been made for multigraphed copies which will be available free on request by any church or organization that desires to stage the pageant locally. The big map cannot easily be transported but a world map can be drawn in outline by any talented young people and thus furnish the background for this interesting review of our missionary achievements. Instead of electrically lighted crosses, simple crosses of gilt paper can be made and pinned to the map of the mission fields as they are reviewed.

One never knows what far-reaching influence a word may have. Nine years ago Missionary J. T. Latta of Burma, while on furlough visited Grand Island College, Nebraska. There he heard of a promising young woman student, and upon his return to Burma shortly afterward he sent her a card suggesting that country as a possible field for a missionary career. He received no response, and the card was forgotten. After four years of teaching in this country, however, Miss Eloise Whitwer has accepted the call and is soon to sail under the auspices of the W. A. B. F. M. S. When she met Mr. Latta recently for the first time she reminded him of the card and returned it to him as evidence of its silent influence during the years. Both Missionary Latta and Miss Whitwer were at the Convention.

Some tangible results of missionary endeavor were evidenced in the fine, upstanding group of young Mexicans who were in attendance at the Convention. Among them was Rev. José F. Ruiz, whose story and photograph appeared in *June MISSIONS*. Mr. Ruiz testified to the joy of service among his people at the Mexican Baptist Church of Indiana Harbor, Indiana.

On four mornings—Thursday, Friday, Saturday and Monday—the Convention divided itself into a series of ten group prayer meetings, which met from nine to nine-thirty, and then continued as the same groups in discussion conferences until ten-thirty. Under able prayer leadership for the first half hour and under similarly able conference leadership during the remaining periods, these group meetings proved to be spiritually stimulating as well as fruitful in their consideration of the various conference subjects. A wide variety of topics was presented and the conferences were well attended. All meeting rooms were in the auditorium building which made attendance unusually convenient. Although these rooms were commodious and well equipped with chairs, some of the conferences were so popular that "standing room only" greeted the late comers.

The Sunday program included the usual Bible classes. For the first time the men's class was led by a layman, Mr. Theodore Sorg of New Jersey, an active member of the Convention Finance Committee. The women's class had as leader Miss Evalyn Camp, missionary at home on furlough from Japan. These Convention Bible classes are popular features. Doubtless many Sunday school teachers attending the Convention enjoy the experience of having a Sunday when they can listen to some other person's exposition of the Sunday school lesson.

Resolutions Adopted at Cleveland

I. On Laymen's Work.

The National Council of Northern Baptist Laymen has developed for the local church a workable program of productive activity designed to enlist all the available men of the church. We rejoice that already so many men have been related to definite types of service. We recommend the hearty co-operation of all pastors and the vigorous enlistment of all our men in this worthwhile program.

II. On Evangelism.

The Cooperative Committee of Evangelism in their report to the Convention has revealed the increasing co-operation of churches and pastors in a denomination-wide program of evangelism. There has been wide response to the suggestions for the observance of Loyalty Week and the Commemoration of Pentecost.

We recommend to the State Conventions and all churches that they become vitally related to the Department of Evangelism of the Home Mission Society in order to develop denominational fellowship in aggressive evangelism and to put into operation the three recommendations.

III. International Justice and Good-Will.

1. We reiterate our deep concern for world peace and our desire that the United States shall have a place of leadership in all efforts looking to that end. We endorse the recommendations made to the Convention by the Committee on International Justice and Good-Will, including the resolution on the London Naval Treaty, which was presented as a special item after the original report was placed in the hands of the delegates and as now incorporated in that report as follows:

"We believe that the Naval Treaty on the Limitation of Armaments should be ratified by the United States at the earliest possible date as one more step toward a warless world. We very earnestly urge that the Treaty shall not be made the basis for a heavy naval building program and that in dealing with the Treaty and with all legislation affecting international relations, the fundamental significance and value of the World Peace Pact shall be fully recognized.

"The Officers of the Convention are hereby instructed to send a copy of this Resolution to the President and to the Chairman of Foreign Relations of the Senate."

2. **Immigration.** In connection with paragraph 6 of the report of the Committee on International Justice and Good-Will, we approve as a step in the direction of correcting the present unfortunate situation, the proposal of Chairman Johnson of the House Committee on Immigration and Naturalization, that Japan be placed on a quota basis.

3. **Religious Persecution.** By their loyalty to the New Testament and by all their history, Baptists are committed to the ideal of a free and spiritual Christianity.

We therefore rejoice in resistance to every tyranny and prayerfully commend all our brothers suffering persecution for conscience sake and to all the distressed, we send greeting, bidding them remember that suffering and sacrifice have ever been effectual means to the ultimate triumph of His truth.

IV. Social Service.

1. **Motion Pictures.** In connection with the report of the Committee on Social Service, we call particular attention to pending legislation in Congress looking toward the Federal control of the Moving Picture Industry.

The exhibition of moving pictures has come to be one of the greatest of all the factors influencing the attitudes and conduct of the people—100,000,000 persons attending the movies per week. This influence is exerted particularly upon the impressionable life of children who, according to surveys in a typical city, make up 90% of the audiences on Saturdays and Sundays. Expert testimony by teachers and psychologists indicate that they are "receiving false and distorted views of life," are having their "sensitiveness to crime diminished," their "standards of modesty and social

conduct demoralized" by much of the material which they see upon the screen.

Moreover, the films exported from America to foreign countries (making up approximately 80% of the exhibitions abroad) are in many instances having a decidedly evil effect upon our relations with other countries.

We recommend that this Convention affirm its belief that the time has come for the Moving Picture Industry to be placed under some form of governmental control as a public utility.

And further, that for the purpose of securing such control, we commend the intent and recommend the study of the Brookhardt bill (S. 1003) and the Hudson bill (H. R. 9986), which deal with such evils as blind-bookings and block-bookings, which make it difficult for the local exhibitor to reject any films; the lack of supervision or control over films exported to foreign lands; the lack of supervision over the type of public advertising; and the absence of any public supervision of the production of silent and talking pictures at the source, as contrasted with the exercise of censorship after the pictures have been produced.

2. **Unemployment.** The present organization of economic life tends to occasion unemployment.

We record our great concern as Christians in this grave question. We refer with commendation to the Report of our Social Service Commission upon this point and recommend that our Special Service Commission continue eager co-operation with all agencies grappling with the cause and cure of unemployment, and inform the churches, as occasion arises, of constructive proposals for the amelioration of this evil.

V. Law Enforcement.

The Committee on Prohibition and Law Enforcement has reminded us of our duty "to stand unwaveringly in defense of prohibition and law enforcement." In addition to their recommendations, we submit the following:

1. We heartily commend all faithful officials and organizations who have honestly endeavored to enforce the Prohibition laws, at times by the risk of their lives.

2. We record our approval of the transfer of the enforcement of Prohibition from the Treasury Department to the Department of Justice.

3. We desire to express appreciation of the action of the government of Canada for their decision to refuse the licensing of the export of intoxicating liquors to the United States or other countries where the sale of liquor is prohibited.

4. We condemn the efforts of the liquor interests to distort facts and, with the assistance of a wet press, to mislead the people.

VI. Organization.

Since the proposals and programs suggested to the churches of our constituency by our various National Societies and Committees are not as closely related, balanced and co-ordinated with one another as might be, thus sometimes occasioning confusion or conflict, and since often they are not communicated to the churches at a date sufficiently early to be of the greatest use.

We suggest that the Executive Committee study carefully the advisability of constituting and if possible of setting up this year, a Schedule Committee composed of representatives of all such groups in order to co-ordinate a program that comprehends evangelism, missionary education, religious education, denominational day, etc., and shall send it at an early date to the churches.

VII. Appreciation.

We hereby record our deep appreciation for the genuine hospitality and courteous treatment manifested toward the delegates and visitors attending the sessions of the Northern Baptist Convention, by the Baptists and other people of Greater Cleveland and Ohio, especially the efficient Local Committee, the Chamber of Commerce, the Police Department of the city, and the Cleveland newspapers.

Crowded Days in Yokohama and Shanghai

BY JAMES H. FRANKLIN



AN AIRPLANE VIEW OF YOKOHAMA

SINCE my first communication in the June issue of *MISSIONS*, I have had several days in Japan. From the moment when about thirty missionaries and Japanese friends waved us welcome from the pier at Yokohama until our train left Tokyo two and a half days later, to connect with our ship again at Kobe, I was driven most of the time day and night in an attempt merely to sense new situations, discuss a few urgent questions and make plans for a longer visit a few months later.

The first night and a few daylight hours were spent at the Mabie Memorial School in the home of President and Mrs. Charles B. Tenny. The school has made for itself a large place in the confidence of the Japanese public. Although the visit was necessarily brief, I learned much regarding the recognized excellence of the institution, which is the only Christian middle school for boys anywhere in the great province of which the city of Yokohama is the capital, its religious life and its promise to the Baptist work in Japan. The reconstruction of its plant, destroyed by the earthquake in 1923, is typical of the rehabilitation of the city of Yokohama which was almost completely destroyed but is now practically rebuilt.

Two full days were spent in Tokyo, with our headquarters in the hospitable home of Rev. and Mrs. William Wynd. We found the city of Tokyo in gala spirits in celebration of the reconstruction of the city during the six and a half years since the

earthquake of 1923, which resulted in twenty-seven square miles of devastation within the limits of the Imperial Capital and the loss of over 90,000 lives, as I recall. I was in Tokyo soon after the earthquake and viewed the sea of ruins which reminded me of the devastated areas in northern France just after the World War. Today a greater and far more magnificent Tokyo has risen from the ruins—a modern metropolis, with a population of 3,000,000 in the city proper and 5,000,000 in Greater Tokyo. The reconstruction included 7 first-class new bridges; 400 secondary bridges; 52 trunk roads, 73 secondary roads, 3 new parks; 117 new schools; 203,000 new buildings. A brief portion of one newspaper's comment the day after our arrival was this:

Staggering as those figures are, the reader who would understand them must follow the Emperor's example and spend half a daylight in seeing at one view the broad picture of a re-made city. His Majesty drove over 22 miles of new main roads yesterday; he stopped at some half-dozen points where a special impressive view was to be obtained or a notable institution inspected; at the Hall of the Nameless Dead he paid reverence to the spirits of the victims; a few minutes later at the Chiyoda Primary School, turning from death to life, he saw how the nation has faith in the future. It was a picture which few monarchs in history have seen—a new capital risen in six years from the ashes of an unsurpassed calamity.

The reconstruction of Tokyo, Yokohama and numerous suburbs is high evidence of the courage and strength of a great people. It is an achievement that testifies to their superb spirit. No one can know

Japan today without realizing that any effort to make a spiritual contribution there must be planned in wisdom, modesty and love.

Yet, great as is Japan in modern achievements and rapid progress in many directions, there is often evidence of the adherence of the Imperial Household and the populace to ancient tradition. The second day of our visit to Japan a very long newspaper account of the continuance of festivities in the decorated Capital began with these paragraphs:

The completion of the reconstruction of Tokyo will be reported to the spirits of the Imperial ancestors by the Emperor this morning previous to attending the people's ceremony in the plaza in front of the Imperial Palace. The Emperor will be in the Kashikodokoro, the Holy Holies, at 8:40 o'clock this morning and will read from a scroll a statement to the spirit of the Sun Goddess reporting the completion of the reconstruction of the capital.

The same ceremony will be observed before the Koreiden and Shinden, the Imperial shrines on each side of the Kashikodokoro in which the spirits of the Imperial ancestors and the Shinto gods and goddesses are enshrined.

If there were time I should be glad to make further report of my interesting days in Tokyo. As we traveled by day to Kobe on a modern railway train, with sleeping, observation and dining cars, through a picturesque country in springtime, we were greeted at the stations here and there by friends (Japanese and Americans), who had heard we were passing through their towns.

A large company of friends, both American and Chinese, awaited us at the wharf at Shanghai, while exploding firecrackers emphasized their welcome and made it truly Chinese. A large banner held by students of Shanghai College indicated the meaning

of the noisy reception. More firecrackers at the College gateway, and still more an hour later made the visitors feel thrice welcome. Thus began my tour in China, on which I am entering with a rather solemn sense of the serious conditions obtaining in the land, a consciousness of crisis which must be faced and a recognition of our need of divine guidance and power. But the welcome was more than noisy. It was unsurpassed in my experience, I think, for warmth and fellowship. However, there was a touch of sadness in the fact that Dr. John T. Proctor, who in other years was usually waiting for the arrival of my ship, was missing from the line of friends this time.

The Shanghai of 1930 is very different from the Shanghai of 1927. There are still several foreign gunboats in the harbor, but the sand-bag embankments and barbed-wire entanglements are gone, and there are no parades of foreign soldiers and marines. Better still, the tension is relieved. It is much like the old Shanghai, except the noticeable improvements in the city, including numerous large fine buildings. The automobile too is taking Shanghai and displacing many of the "rickshas." But a still greater improvement is a better understanding between Chinese and foreigners. For example, the other day Mr. L. C. Hylbert took me to lunch at the American Club with two Chinese friends. That would have been impossible there three years ago.

My first visit to Shanghai College was in 1913. Then there was one building for students' dormitory, recitation rooms, assembly hall, library and several offices. Other buildings on the campus were four residences for American missionary families, a small dining hall, a temporary dormitory, and several rather mean structures for the use of Chinese mem-



THE FAMILIAR WATERFRONT OF SHANGHAI WHERE DR. FRANKLIN LANDED IN CHINA

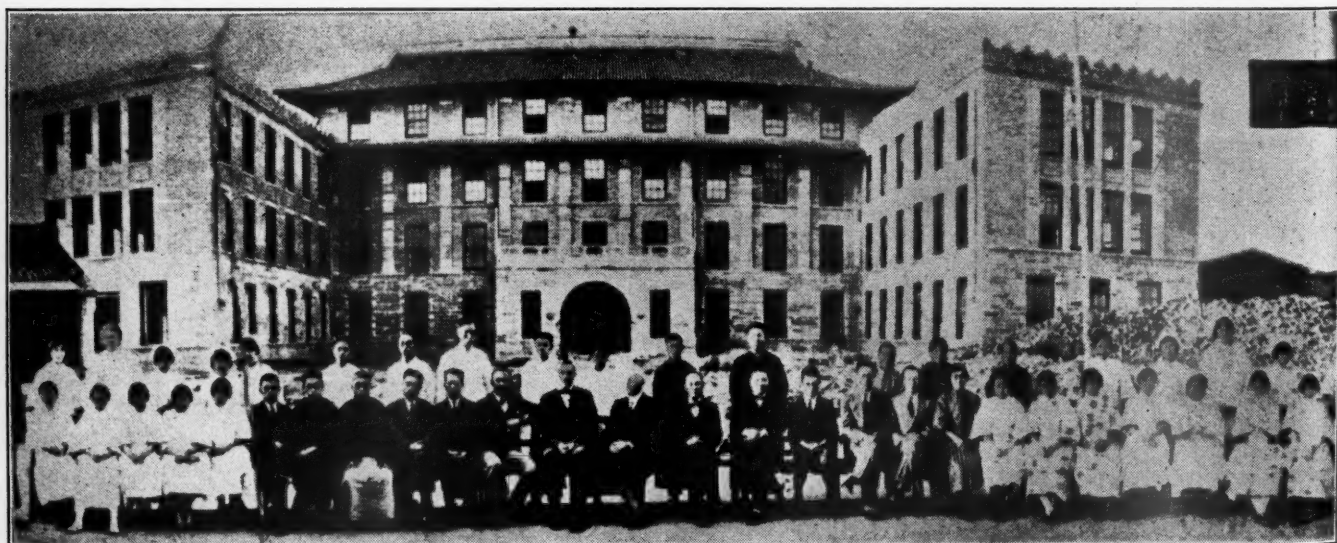
bers of the staff and servants. Then there were 140 students at the College and preparatory school. Today there are over 900 in the various departments, using a dozen or more large modern buildings which were erected chiefly with the specific gifts from friends in America. Then President White, several other missionaries, and a few Chinese of limited training constituted the faculty. Today the Chinese President, Herman C. E. Liu, Ph.D., is supported by a faculty which includes both Americans and Chinese who have been awarded highest degrees at the best American Universities. Then the Americans lived in the separate row of better houses. Today the missionaries and Chinese members of the faculty occupy dwellings of equal size and beauty, mingled closely together in the residential village on the College campus and their children are playmates. Now the former president, Dr. White, counts it one of the greatest joys of his life to work under a Chinese executive and to call Dr. Liu "my president." In turn Dr. Liu seems never to miss an opportunity to bestow honor on his predecessor.

Founders Day was celebrated on April 1. At the first meeting of the day the College students were assembled with the members of the faculty and their wives. The second gathering was for the students of the preparatory department. The third was a meeting of the Board of Directors of the College. The fourth function was the Founders Day Dinner given by President Liu at the Bankers Club in Shanghai at which he made Mr. Frank Lee (Vice-Minister of Foreign Affairs of the Nationalist Government) and his wife, and Mrs. Franklin and me the guests of honor. At the banquet were alumni, members of the faculty and their wives, and men prominent in

commercial and political life. My record for the day was four addresses and several hours with the Board of Directors of the College, composed chiefly of Chinese who seem to take their duties seriously.

The next day we left Shanghai for Ningpo to attend the dedication of the Chinese-American Hospital which has been erected as a memorial to the late Dr. J. S. Grant, \$119,000 having been contributed by his Chinese friends and admirers, in addition to contributions by our Society. The cornerstone was laid three years ago. Today the work is finished and a thoroughly modern hospital of seventy beds, with excellent equipment, has opened its doors to receive the sick. Dr. Harold Thomas, the superintendent, is supported by five Chinese physicians, two American nurses (Misses Harris and Whitehead) and perhaps a score of Chinese nurses.

The dedication exercises were impressive, beginning with a memorial service in the morning which was attended chiefly by Chinese Christians. They gave thanks for the life of a missionary who made an extraordinary impression on a Chinese city of 200,000 people. It is related that once a Chinese pastor in or near Ningpo was attempting to describe Jesus to a group of non-Christians, and finding it difficult to paint a proper picture of the Man of Nazareth, he suddenly exclaimed, "Why, he was like Dr. Grant." In January, 1927, when the anti-foreign and anti-Christian sentiment was at its height, Dr. Grant's body was laid to rest at Ningpo, but there was deep grief in the city at his loss and his influence lives on. To this day a foreigner passing through the streets of Ningpo may hear the children calling the name of Dr. Grant, who was the foreigner best known to them or their parents. This



THE NEW HOSPITAL AT NINGPO IN MEMORY OF DR. J. S. GRANT

good man radiated the Christ who possessed him. Even a Buddhist monk joined the Christians in the memorial service on April 3rd. He was a stalwart man in plain cotton robes and wearing sandals made of straw, without stockings, and through an interpreter I found out a little about him. He was formerly a business man, but he was moved to live a life of self-denial and to found an orphanage which he still conducts near Ningpo. Three years after the death of his friend, Dr. Grant, he was moved to join a group of Christians in a memorial service for a Christian physician.

The formal dedication of the hospital was held in the afternoon, when missionaries and Chinese Christians were joined by prominent representatives of the Ningpo gentry in paying tribute to a great Christian physician. One of the speakers was a non-Christian Chinese gentleman who had come from Shanghai to pay tribute to Dr. Grant. I was told afterward that he gave \$10,000 toward the erection of the hospital, and that his example and influence inspired others to give.

On the walls of the assembly room in the hospital four pictures were hanging. One was that of China's revered patriot, Dr. Sun Yat Sen who early

in life professed Christian discipleship, and, whatever may be said about him, it is well known that at his request he was given burial with a Christian service. Another picture was of Dr. D. J. MacGowan, the first Baptist missionary to China, who labored in Ningpo. Still another was of Dr. S. P. Barchet, a Baptist medical missionary, whose daughter was present at the dedication of the hospital. Of course Dr. Grant's picture too was there. As one looked at the framed portraits, meditated on the labors of these three physicians, the work of Dr. J. R. Goddard and the labors of many other good men and women in Ningpo, and then reflected on the apathy of many in America today with reference to Christian missions in China and elsewhere, it was not hard to imagine the men whose pictures were before us employing words like those quoted during the War:

"To you from failing hands the torch we throw,
Be yours to hold it high.
If ye break faith with us who die
We shall not sleep."

These men, being dead, yet speak. In a very remarkable way the one in whose memory Chinese helped erect a great hospital still lives in Ningpo, because Christ lived in him.



PRESIDENT A. L. MILLER AND FAMILY AT HOME—MARY, MRS. MILLER AND RUTH
Photograph made by special request of MISSIONS

SCENES FROM THE EXHIBIT HALL AT



THE FOREIGN MISSION LANE, BEGINNING WITH MISSIONS' BOOTH AT THE LEFT; EXHIBITS OF THE PUBLICATION SOCIETY

Seen and Heard in the Exhibit Hall

One of the most popular places in the Exhibit Hall proved to be the South India booth, especially when Mr. G. H. Moses, a native of India and now a student at Eastern Theological Seminary, was present. A large crowd could always be seen gathered as he explained the use of curios on exhibit there. Mr. Moses plans to return to India

early next year to minister to his people. By the way, he was most enthusiastic about the spirit of friendliness and cordial goodwill that had everywhere been extended to him throughout the Convention.

A happy little visitor to the Convention, and an attractive one in her colorful Japanese costume, was Marie Osada Shinuye of Cleveland, aged eight. Marie's father became a Christian five years ago and was baptized at the



THE HOME MISSION SOCIETY'S EXHIBIT OF ALASKA AND THE AMERICAN INDIAN; SOUTH CHINA EXHIBIT, WITH THE HANDSOME

ALL AT THE CLEVELAND CONVENTION



SOCIETY LITERATURE COUNTER OF THE BOARD OF MISSIONARY COOPERATION; AND BOOK DISPLAY OF THE PUBLICATION SOCIETY

Superior Avenue Church, Cleveland, where he has since been an active member. That church was well represented by a splendid group of visitors from the Bible School.

Visitors to the Exhibit Rooms enjoyed an unexpected treat on Thursday morning, when a quartette from Morehouse College Glee Club gave an impromptu selection of Negro spirituals. The audience was small but appreciative.

The immense parasol, with elaborately embroidered

silken panels and topped by a large silver dragon, that was seen at the East China booth was a ritualistic affair that had been made by a Buddhist priest, whose source of income it was until he became a Christian. It was used for ceremonial processions to shelter the god or goddess whose blessing was being invoked. Upon accepting Christ as his Saviour the priest presented the parasol to the missionary as a symbol of his complete surrender.



SILK BANNER MADE BY CHINESE IN COMMEMORATION OF THE MISSION'S SIXTIETH ANNIVERSARY; CHRISTIAN CENTER EXHIBIT

Digests of Annual Reports Presented at Cleveland

American Baptist Foreign Mission Society

ONE HUNDRED SIXTEENTH ANNUAL REPORT

THE report opens with a general review of the year which admirably interprets the present world situation and is a small volume on current events of moment in the world's life. Ministers will find this of value and should have the Report, which is furnished on application. We quote from the opening paragraph:

"In presenting the 116th Annual Report of the Society the Board of Managers is again mindful of its trusteeship in directing the affairs of one of the leading missionary enterprises of American Protestant Christianity. The Society with its many-sided work in ten great mission fields in the non-Christian world and in eleven fields of cooperation with the Baptists of Europe, with its total staff of 510 missionaries (not including missionaries of the Woman's Board), is one of the leading missionary organizations of the world. In the management of this vast enterprise, all the activities of which are located thousands of miles across the seas, the Board has been constantly aware that this effort to make Christ known throughout the world is of vital and affectionate concern to multitudes of Baptists. The generous response to the appeal of the Judson Fund is only one evidence of this loyal interest. The Board therefore takes this occasion to record its gratitude to the thousands of churches for their generous financial and prayerful support. The Board records also its high appreciation of the heroic and continuously sacrificing service of the missionaries. This has been in evidence on all fields. Throughout the year the Board has likewise been conscious of unfailing Divine help and guidance as problems beyond the capacity of human understanding have had to be solved and tasks beyond human strength have had to be undertaken. As in the days of Adoniram Judson, so today the hand of God is directing the affairs of the Society, and this more than any other fact accounts for its ever-expanding progress."

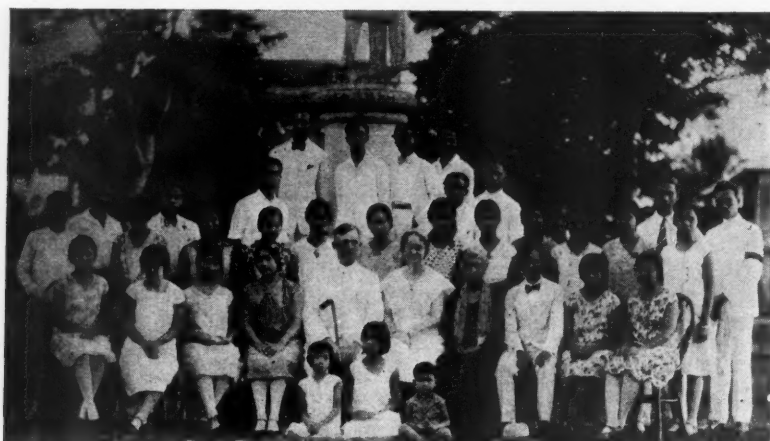
The report then reviews the political and missionary situation, as far as known to date, in China, Russia, Japan and

India. It finds among all the changes a new emphasis on evangelism in the missionary enterprise. Taking into account this anniversary year of Pentecost it notes the remarkable evangelistic developments in foreign fields—the Philippines, India, China and Japan. Illustrations are given in letters from missionaries. The Kingdom of God Movement in Japan led by Kagawa, and the Five Year Evangelistic Program in China are the two outstanding features, but from fields in all lands come the facts of conversion.

OF GENERAL INTEREST

The report notes the loyal service of Chinese leaders, many of whom have been raised up in our missions. Yet there is an appeal from China and Japan for more American missionaries. Reference is made to the opening of the Ningpo Hospital on April 3, with Secretary Franklin present; a notable year at Shanghai College, and President Liu's visit to America. In West China evolution, or the relinquishment of missionary control is progressing with cordial cooperation and fellowship between missionaries and Chinese leaders. The Chinese Convention in West China is composed of forty delegates, 28 Chinese, and 12 foreigners, elected by the churches, men and women with equal status. The Mission has already transferred all power to administer appropriations received from America for the various departments of work (except union enterprises), and the Finance Committee of the Chinese Convention is appropriating these funds in commendable fashion. Thus one of the outstanding policies of the Society, the establishment of self-propagating and self-governing Christianity, is on its way to realization.

In the Philippine Islands the year was one of marked progress, evidenced by the increased membership of the churches. India is reported to be responsive to Christianity despite the political turmoil. Yet the unevangelized multitudes, the poverty and ignorance make India a difficult



CHRISTIAN ENDEAVOR CONFERENCE AT SAN JOSE, PHILIPPINE ISLANDS, SEPTEMBER 21, 1929

field. Church union in South India is under way between the South Indian Unified, the Wesleyan and the Anglican Churches.

The survey includes Africa, with the mission developments in Belgian Congo and in the Kwanzu area. The progress in Europe has been gratifying in all of the western fields save Russia. Dr. J. H. Rushbrooke as general secretary of the Baptist World Alliance, is credited with developing a world fellowship of Baptists. He is now representing the Alliance in regional Baptist conferences in Latin America.

THE JUDSON FUND

The report says:

It is with deep gratitude that the Board records the successful completion of the Judson Fund which for two years was promoted in cooperation with the Woman's Society. At the time this report goes to press slightly more than one million dollars has been received in pledges and gifts. Provision is thus made for sorely needed reinforcement in the various fields and for many buildings for the lack of which our work had long gone halting. In accordance with an agreement with the Board of Missionary Cooperation and the Finance Committee of the Northern Baptist Convention, appeals were made only to individuals and not to churches or church organizations. The response has been most generous and sacrificial. It is of special significance as well as a satisfaction to the Boards to record that of the total sum contributed 82 per cent. was received in gifts of \$1,000 or more. Besides Mr. John D. Rockefeller's noble gift of \$290,000 to complete the amount needed for the erection of the Judson College buildings, there were many other large gifts. Mention should also be made of the numerous smaller gifts which in the sacrifice involved were comparable to those amounting to much larger sums. The two Boards are exceedingly grateful for the many benefits resulting from the raising of this great fund. Besides helping greatly in the physical rehabilitation of the work abroad and the reinforcing of the missionary personnel, this achievement has brought new courage to the men and women who are serving so devotedly on the far fields. It has thrown once more into high relief the missionary character of the Christian faith, and it has opened new springs of sacrificial devotion in missionary giving.

COOPERATION, PUBLICITY, ETC.

The report says the promotional plans of the Board of Missionary Cooperation under the direction of Executive Secretary W. H. Bowler, have shown originality, initiative, and vigor. The mid-year associational gatherings for consideration of programs and work were continued with even greater success than in previous years and a new feature involving a community every-member canvass was introduced. During the year the larger proportion of missionaries at home on furlough have given considerable time to deputation work with the Field Activities Committee under the direction of Secretary Bruce E. Jackson. Members of the secretarial staff have also cooperated in this work.

Special appreciation is due the editors of the denominational press for their loyal cooperation in presenting the needs of the Society. The Board adopted the following vote: "The Board expresses its grateful appreciation to the editors of the denominational press for their loyal and helpful cooperation, through editorials and news items and the favorable location given the Judson Fund advertising, in presenting the various needs and projects in the Judson Fund during the two years in which this effort has been presented."

The usual efforts in publicity were made both in cooperation with the Board of Missionary Cooperation and independently in connection with the promotion of the Judson Fund. The Annual Report for 1929 was given wide

circulation. More than 2,000 pastors received copies in response to their specific individual requests. The Board of Missionary Cooperation printed and distributed nine new pamphlets relating to the work of the Society. Four new foreign mission stereopticon lectures were prepared and circulated through the stereopticon department of the Board of Missionary Cooperation. A new illustrated publication of 278 pages describing the missionary enterprise of Northern Baptists and known as *Overseas* made its appearance during the summer of 1929. It was issued jointly with the Woman's Board. For the first time since 1917 the denomination thus had the work of both Societies featured in a single joint publication. This book was favorably received everywhere and nearly the entire edition of 5,000 copies was effectively distributed.

Reference is made to the work of the Budget and Research Department; to a proposed study of missions by a commission of Baptist laymen; to the interdenominational Training Conference, the new missionaries; and the missionary as author and translator, and the deputation work of missionaries. Brief obituaries are given of the missionaries who have died during the year.

THE CANDIDATE DEPARTMENT

Candidates are under appointment or in sight for most of the vacancies on the field to which it is hoped new workers may sail this fall. Candidate Secretary Alden in visiting educational institutions noted a gratifying increase in the number of students planning for foreign mission service and in general interest in missions. The Student Volunteer Movement reports that the number of new volunteers registered in 1929 was larger than since 1925, showing an increase of 140 per cent. as compared with those registered during 1928. Although this increase is encouraging when compared with recent years, yet the number of new volunteers registered in 1929 was less than half of the average for the ten years prior to 1918 and less than one-fourth of the number enrolled in the peak year of 1920. The Candidate Department has had an unusually difficult year in securing a sufficient number of properly qualified new missionaries. Four important vacancies for which funds were available remain unfilled and for several other needs no one is in view. The present number of volunteers is still inadequate to meet the calls from the fields.

FINANCIAL

The financial review will be found of unusual interest. It shows that for the third successive year the Society can report no deficit on its current operating budget. One factor was the deliberate limiting of appropriations, as advised by the Finance Committee. The result therefore has not been accomplished without sacrifice. The substantial compensation came in the completion of the Judson Fund. The total receipts were \$1,744,553, total expenditures and appropriations \$1,743,493. The excess of income over expenditures, \$1,060, was applied to the reduction of the deficit brought forward from the preceding year. This accumulated deficit, reported as \$88,440 on May 1, 1929, has been reduced one-half during the year on account of receipts applying on the deficit and the cancellation of unexpended appropriations in the budgets of previous years. After making these reductions and applying the small excess of income in the current budget, the accumulated deficit stood at \$42,097 on April 30, 1930.

Woman's American Baptist Foreign Mission Society

FIFTY-NINTH ANNUAL REPORT

THE report opens with the President's message from Mrs. H. E. Goodman, who points out that we are facing the problems of success, since the very power with which the gospel was preached by the missionaries has produced the problems of a tremendous growth in the mission field. She speaks of the moving to the new and delightful headquarters; the decision to have Miss Minnie V. Sandberg, the foreign secretary, take a trip to eight of the mission fields; and the coming of Miss Allene Bryan as candidate secretary and secretary of Foreign Student work.

FOREIGN DEPARTMENT

The Foreign Department reports the same number of missionaries as a year ago, 202. While 17 new missionaries have been appointed, the losses by marriage, retirement and death have left the total the same.

New buildings and better equipment in many stations have been made possible through the Judson Fund and the interest on the Laura Spelman Rockefeller Memorial Fund. The latter has also provided more adequate support of the Union Colleges in which the Society is cooperating. The amounts have been restored to those given before the "cuts" of a few years ago, and in some cases they have been increased. The colleges in which we have a share of responsibility are: Woman's Christian College, Tokyo, Japan; Ginling College, Nanking, China; Shanghai Baptist College; Woman's Christian Medical College, Shanghai; West China Union University and Normal School, Chengtu; Woman's Christian College, Madras, India; Vellore Union Medical College, Vellore, India; Judson College, Rangoon, Burma; Central Philippine College, Iloilo, P. I.; St. Christopher's Training School, Vellore. Five young women in the class

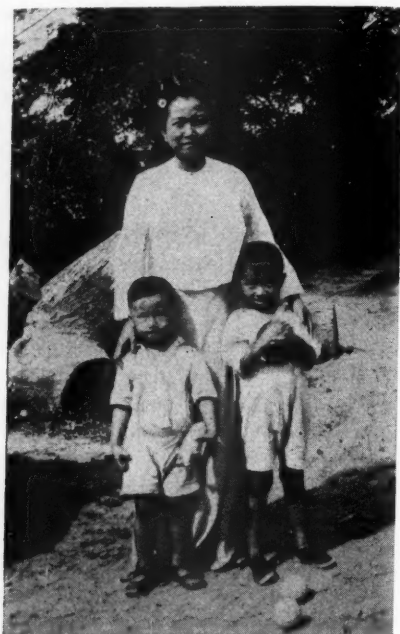
of 1929 are the first to receive college degrees in West China. A young doctor from Woman's Medical College, Shanghai, has returned to West China to be associated with Doctor Bretthauer in Suifu. Miss Pauline Meader has gone to Rangoon to assume work in the department of English at Judson College, and Miss Elizabeth Knabe has taken her place on the faculty at Shanghai College. In this new day of native Christian leadership our colleges assume a higher place than ever before in our program of work.

The report interestingly reviews the work in the fields—Congo, Assam, Bengal-Orissa, Burma, South India, East China, South China, West China, Japan, the Philippines, and Europe. This makes good reading for missionary programs and meetings, the details making the life real. Brief personal mention is made of the new appointments for 1929-30, (whose portraits have already appeared in June MISSIONS).

ADMINISTRATIVE DEPARTMENT

The Administrative Department reports concerning the National Board, the executive and finance committee, visualization of work, deputation work by missionaries (850 talks by 19 missionaries in 26 states). Other topics treated are Overseas, White Cross, missionary education, interdenominational summer schools of missions, Board of Missionary Cooperation, Foreign Mission Conference, Federation of Women's Boards of Foreign Missions, the budget for 1929-30, and the Judson Fund. This Fund, translated into life, represents ten new missionaries for the Woman's Society: three for Africa; one for Assam; one for Burma; three for India; one for Japan, and one for the Philippines; a new Judson College with a splendid Woman's building accommodating 125 girls in the dormitory; a new school building at Tavoy, Burma, where the work was started so long ago, and one for Prome and Henzada; three new school buildings in Assam: one at Tura for the Garo girls; one at Golaghat for the Assamese and Mikir girls, and an addition to Nowgong to permit a Junior High School, as there is no complete high school or college for girls in Assam. For India it represents new dormitories at Kavali where the girls of the criminal tribes will no longer have to sleep on the ground and be subject to the dangers of the night; and a new school building for Narsaravupet, as well as one for Kanigiri. For China it means a new building to accommodate the nurses at the hospital in Shaohsing. For Africa it means a new residence for a missionary at Banza Manteke, and in addition it means funds for the employment of trained Christian leaders as well as opportunities for training them. Some one has said that the fear of humanity is old age without financial resources. An item within the Judson Fund permits some of the missionaries of the Woman's Foreign Board to become beneficiaries of the Ministers and Missionaries Benefit Board fund.

The department of literature and publicity reports the appearance of *Overseas*, which it shares with the Foreign Society, and which contains extracts from more than 100 missionary letters, together with the latest information about the work of both foreign societies. New leaflets have been prepared, including three little "tuck-in" leaflets, right to



THRAMU MA CHAW, A TEACHER AND LEADER OF WOMAN'S WORK IN HENZADA, BURMA

slip in a letter. Each one resembles a snapshot, and on the back gives information about India, China and the Philippines, respectively. Because India is to be studied this year, new literature has been prepared suitable for such

study, with special reference to the work for women. The treasurer's report shows a deficiency of income for the year 1929-30 of \$18,007, with a total income on regular and specific budgets of \$615,702.

The American Baptist Home Mission Society

NINETY-EIGHTH ANNUAL REPORT

BAPTIST BEGINNINGS IN OHIO

IN the fall of 1788 nine families settled the little town of Columbia, Ohio, near the juncture of the Little Miami and Ohio Rivers. The majority were New Jersey Baptists. On January 20, 1789, in one of these Baptist homes the first Baptist church and the first Protestant church in all that new Northwest territory was organized. Most of these people were connected with the Stites family of Elizabeth, New Jersey, one of the most influential families in the denomination at that time, one daughter having married John Gano and another James Manning, the first president of Brown University. The day after the church was organized it held its first public service, when three were baptized. The next year it erected the first house of worship built in the Northwest on land given by Benjamin Stites. Such were the Baptist beginnings in Ohio, one of the first fields in which the Home Mission Society began its work. In 1831, the year previous to its organization, Dr. Jonathan Going, one of its founders and its first corresponding secretary, visited Ohio. He attended the State Convention on May 25, and co-operated in the formation of the Baptist Education Society and in laying the foundations of Granville College (now Denison University) the by-laws of which he prepared. Later, in 1837, he became president of the college.

The first missionary of the Society was appointed May 11, 1832, and four others during the month following, two of whom were to labor in Ohio—Rev. Henry Carr at Ash-tabula and Rev. S. R. Clark in Cleveland. Of the Society's 50 missionaries during its first year, 12 were laboring in Ohio. The foundations were so well laid in those early days that many of the churches soon became self-supporting, and during the last fifty years the Society's work in Ohio and in Cleveland has been almost entirely among foreign-speaking people. The strongest churches of the State at one period received home mission aid. These include the First Churches of Akron (1058 members); Lima (1043), Columbus (940), Newark (783), Ninth Cincinnati (2659), Toledo (516), Canton (1076), Cleveland (1034).

SOCIETY MATTERS

The report treats of the retirement of Drs. White, Hovey and Stump; records the fellow-workers who have died during the year; tells of cooperation with various interdenominational organizations, especially the Home Missions Council.

Regarding the election of a new leader it says:

"On March 17, 1930, the Board of Managers unanimously elected Dr. Charles A. Brooks of Chicago as executive secretary. Dr. Brooks had formerly been with the Society as secretary of city and foreign-speaking missions from 1914 to 1924 and brings to his task a breadth of experience and an assured leadership. His thorough ac-

quaintance with our denominational program and the confidence of the leaders in other church bodies fit him admirably for the task in hand. He began his service on May 1."

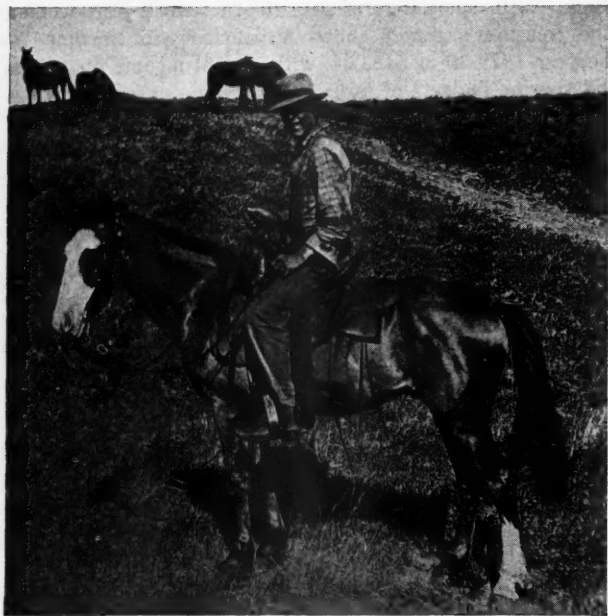
FRONTIER, INDIAN AND RURAL WORK

The frontier task of settling and building continues in certain western states, known hitherto as missionary states. Their problems created by a scattered and shifting population will require for solution patience, frequent adjustment of funds and workers. Arizona is loyally supporting the denominational program and its enlarging population offers many untouched missionary fields among Americans, Mexicans and Mormons. The First Church of Phoenix has dedicated a house of worship, possibly the finest between Kansas City and Pasadena. Thus the little mission church becomes a great city shrine. Montana is developing the small city problem. New buildings are being erected and the churches are moving on to self-support. There are several strategic mission fields allocated to Baptists which are still unoccupied. Nevada has shown a marked gain in the number of baptisms and has occupied several needy fields. Wyoming has achieved a fine spirit of service and co-operation with the Colorado Convention under the leadership of Dr. F. B. Palmer. For the first time in several years every church has a pastor. A new collector has entered the Big Horn Basin. The key to our Baptist advance is better houses of worship. Utah is struggling heroically to do its share in maintaining evangelical religion in Mormon strongholds. A recent readjustment of the missionary forces is expected to result in better service for all our fields. The First Church, Ogden, has the best edifice of any denomination between Denver and Sacramento.

Rev. E. E. Sundt began active service in the rural church field after the Denver Convention. He has given most of his time to forming personal contacts with the pastors on rural fields. He has visited seven states and has also spoken at theological seminaries, pastors' retreats and state conventions. The need of an adequate program for the rural church becomes increasingly apparent.

The appointment of Charles J. Rhoads as Indian Commissioner was warmly approved by all the friends of the Indians. The Commissioner has shown great interest in the missionary work carried on among the Indians and has requested the Indian Committee of the Home Missions Councils to appoint a sub-committee to represent the Protestant bodies doing missionary work. It is his thought that problems arising on the field between the missionaries and the government can be referred for consideration to this body, which will also furnish a group with which the Commissioner can advise in delicate situations. This is a great advance over the previous method of independent action.

In colportage work the chapel car and colporter-missionaries report 236,659 families visited; 4,624 conversions in



THE LONELY COWBOY ON THE RANCH HEARS THE GOSPEL ONLY WHEN THE COLPORTER REACHES HIM

homes and churches; 687 baptisms; 13 churches organized; 60 Sunday schools organized; 45,373 Bibles, Testaments, and books distributed; 863,722 tracts given away.

The report treats at length of City and Foreign-Speaking Missions, showing that the year has been a time of spiritual harvest. It gives details of the progress made by the different racial groups. The facts contained in this section will be given later in *MISSIONS*.

IMMIGRATION AND MIGRATION

Concerning immigration and migration the report has a statement of importance, pointing out the added strain on evangelical Christianity due to racial changes in immigration, and the marked changes in mission fields. The new mission opportunities challenge the resources of the home mission agencies. The shifting populations, both in the areas of foreign-speaking peoples and in the frontier states, make constant changes in our task inevitable. This especially is true of the last few years and the time is at hand when a very careful survey should be made of all of our work to determine whether our funds are equitably distributed between the different areas and according to their need, and also whether the types of work being conducted are best adapted to these areas. The need for such a survey is apparent to all our home mission administrators. The question of method and expense must be adjusted.

THE SMALLER CITY

The report considers the problem of the 200 smaller cities in the Convention area (between 30,000 and 500,000 population), which have received hitherto only secondary consideration. It says:

"The next step in city planning should be the recognition of the smaller city needs. A carefully articulated program adapted to the needs but simple enough to be carried on by the state convention office without the expense of additional salaried local executives, is the first step. An adequate share of the state convention funds is equally necessary in meeting the problems

among foreign-speaking groups. The Home Mission Society also has a distinct responsibility. During the year a number of these cities have been visited by the staff of the Society. Preliminary surveys were made, city plans and programs of work suggested, and conferences held. This ought to become in the near future a distinct task of this Society and of the cities and states of our home mission agencies."

FIELD REPORTS AND PROMOTION

The supplementary report gives detailed reports from the fields—Indian, Colporter-Missionary, Christian Center, Mexican, Chinese, East Indian, Parish-Reconstruction; also from the departments of Latin America, Church Architecture, Church Edifice, Evangelism, and Publicity and Literature.

The secretaries responded to many calls from state conventions, associations and churches to deliver addresses setting forth the work of the Society. They also cooperated with the Field Activities Division of the Board of Missionary Cooperation in the work of manning the teams for the midyear associational meetings.

Helpful contacts relating to the promotional work of the Society have been maintained with all departments and divisions of the Board of Missionary Cooperation, Department of Missionary Education, *MISSIONS*, *The Baptist*, *The Watchman-Examiner* and all State publications. Special numbers of several of these periodicals were issued in which the work of the Society was featured. The usual amount of display advertising was placed.

THE NEGRO

The investment of the Home Mission Society in the Negro schools of the South during over a half century has brought forth fruitage in the leadership of our Northern Negro Baptist churches. The migration from the southern to the northern states still continues and the Negro churches have an indispensable task in shepherding these newcomers. The larger churches maintain a staff of workers and carry on a program of activities that cannot fail to win the confidence of their white brethren. Their churches in the cities confront many of the problems of the white churches, such as removal from congested boarding house and business areas into Negro suburban centers. There is the more reason for the finest fraternal cooperation between the two races. The changes in the character of work done by the various home mission agencies has resulted in the City Societies assuming an increasing share of the burden. It is greatly to be desired that the Home Mission Society shall cooperate in the support of special types of general workers, and more important than this is a good Christian understanding between the white and Negro Baptists in every community and a sympathetic white cooperation in the efforts of the Negroes to advance the interests of their race. The report gives Dr. Hovey's farewell survey of the Negro schools which was published in full in *MISSIONS*.

CONCLUSIONS

A careful consideration of the field and the circumstances entering into our work among foreign-speaking peoples leads to several inevitable conclusions.

This work is the major missionary task of the Home Mission Society. In all our areas there are large numbers of people who have no religious interest but are open to the approach of friendship and understanding. The failure to seize our opportunity now will mean tragedies ten years

hence. Each major racial group needs a general evangelist to assist pastors in winning more members to the local churches. Many of these religious communities are small, too small, and the pastor for various reasons cannot cope with the situation single-handed. Such general workers would not only be of great assistance to our foreign-speaking brethren, but would lead these churches in a short space of time to the place where they could undoubtedly come to self-support. Financial independence can scarcely be expected until most of the present groups are appreciably larger. In some instances our foreign-speaking churches would be financially independent were it not for the fact that Christian centers are a part of their equipment and responsibility. If the National, State, and City Home Mission Agencies do not cooperate fully in this field the churches will be crushed in their attempts to carry the burden alone.

It is also to be noted that there is a steady increase in the number of English-speaking services. This move has been carried forward as fast as can be safely done in many places. It is only a question of time when these churches will become entirely English-speaking, but the movement must grow and not be forced. The rising generation of young people will in time be the leaders of these foreign groups. Even now they are having an increasing share of offices and are assuming increasing responsibility toward support. Generally speaking, there is a need of new buildings for many of these churches. The houses of worship are for the most part inadequate, unattractive, and not of a character

to catch the imagination of a people who are accustomed to imposing architecture and dignified worship.

LOOKING INTO THE PROMISED LAND

The field of this Society is the world, for it ministers to the races of men from the whole earth. Our workers carry the gospel to Negroes, Chinese, Cubans, Danes, Dutch, French, Hungarians, Italians, Indians, Russians, Spanish, Hindus, Japanese, Jewish, Mexicans, Norwegians, Poles, Porto Ricans, Portuguese, Roumanians, Ruthenians, Swedes. They minister to myriads of types of workers, including cattle-drovers, cowboys, canal boatmen, industrial workers, farmers, longshoremen, marketmen, miners, railwaymen, drillers of oil wells, iron and steel workers, fishermen, soldiers and sailors, cotton pickers, fruit gatherers. It penetrates all areas, for its missionaries go from house to house, into slum areas, into rural districts, into suburban areas, into mining and lumber camps, into hospitals and prisons, into common lodging houses, into "red light" districts, along the waterfronts of coast cities. "This work makes a highway for gospel truth from the world's center to its circumference. It is a story of toil and triumph among people of every race, creed and color." The needs baffle imagination as this increasing number of opportunities and calls outmatch our resources and overwhelm our missionaries. The scope of our work is as wide as humanity and as eternal as the spiritual cravings of the great unshepherded multitude of the sons of men.

Woman's American Baptist Home Mission Society

FIFTY-THIRD ANNUAL REPORT

THE fifty-third year has been one of continued interest on the part of the Board members in the various departments of the work of the Society. Each department challenges the attention and careful consideration of the women who are so generously and whole-heartedly giving time and effort to the work. Along some lines the work has been strengthened but this has not been as far-reaching as the hopes and desires of the Board. It has been especially gratifying that in our schools and on our mission fields there seems to be a deepening of the spiritual life and real progress in the building of Christian character. There is before the Board always the vision of extension and the entering of fields as yet uncared for and where the gospel message has not been proclaimed. This is notably true of fields in the Latin American countries.

The report marks changes in personnel—the appointment of Miss Olive Russell as editorial secretary; the transfer of Miss Gertrude S. deClercq from associate secretary to secretary of missions, succeeding Miss Clara E. Norcutt.

Among the Golden Anniversary projects mention is made of the completion of a new unit of the Mexican Christian Center in Phoenix, Arizona, and the erection of the Community House at Toreva, for the Hopi Indians, with special view to a ministry to the Hopi young people who go to government schools and on their return to the Mesas have little of interest and uplift.

The Committee of Conference of the Woman's Home and Foreign Societies has met regularly every two months. The woman's promotional secretary has brought to the

committee reports regarding the Christmas offering, plans for the Day of Prayer, and special conferences held in the states or districts relating to women's work. A few conferences have been held between the volunteer state leaders connected with the woman's societies and the state secretaries. A new devotional program is to be issued for the use of the women for the coming year, and also a united program based on *Overseas* and *From Ocean to Ocean*.

The activities of the Student Committee, a joint committee of the two woman's boards, have been limited to college counselor service, which has been enlarged to include churches not in college towns. It is important for the churches in college towns to do all they can to hold the Baptist young people to the denomination and especially to the church. It is equally important for every church to interest high school young people in taking further education, to keep in touch with young people who go from the churches to college, and to see that they find a place of service in the church or the mission field when they leave school. To this end, an attempt is being made to have a college counselor in every church.

The cordial relations which have existed between this Society and The American Baptist Home Mission Society have been continued. In most instances on the field our interest is one, and the work of the societies is strengthened because of mutual cooperation.

The American Baptist Publication Society has continued its interest in the work of the Woman's Society and its missionaries, and has been most gracious in its donations of

printed material. The missionaries are also grateful for the religious education plans sent out by the Publication Society, many of which are used or adapted for the work on mission fields.

As to White Cross work, the reports from mission fields indicate the same generous response from the churches as in the past, and the missionaries have in most cases been supplied with the needed materials. In view of the 100% duty on goods sent to Mexico it is advised that sending of White Cross supplies there be suspended temporarily. The report says it would be an inspiration to the women in the churches if they could read the expressions of gratitude from the mission fields.

In deputation work the Society has closely cooperated with the Field Activities division of the Board of Missionary Cooperation. Officers, board members and missionaries have been used in district, state, association and local church meetings, and special service was given in the mid-year association meetings. Several of the teachers from Latin America who were on furlough rendered valuable deputation service. In cooperation with the Department of Missionary Education the Society was represented by teachers and missionaries on the staffs of Baptist summer assemblies and interdenominational conferences, and by special speakers. In practically every assembly, school of missions and missionary education conference home missions had a hearing, and an effort was made to enlist the interest of young people in home mission work.

The report of the department of literature and publicity for six months shows the varied activities in supplying information to the denominational papers and the church calendars. *From Ocean to Ocean* is continued, and interesting leaflets and booklets have been prepared.

For the Christian Centers, the monthly reports reveal the thousands of contacts made through the various groups. Plans are being prepared for a new Christian Center building at Youngstown, Ohio; and in cooperation with the Rhode Island State Convention the Society will undertake to create a center specially adapted to reach young people of the community.

The report regrets that the Society's work among the Negroes in the North has not developed according to the needs and opportunities. At present two Negro Centers with missionaries are supported, but in neither case is the building adequate or a credit to our great denomination. With proper facilities a large work could be carried on. The report records the coordination of Spelman with Morehouse and Atlanta University; also the closing of Hartshorn College as a preparatory school and its future as a school for young women in Hartshorn College of Richmond University. Mather Industrial School suffered a great loss in the illness and death of its principal, Miss Gertrude Band. She had only been in charge of the work a few months but had endeared herself to the teachers and given proof of her ability to lead the work. In the emergency, Miss Claribel Haines has been serving efficiently as acting principal.

The Fireside School has continued to minister to families all through the South in providing the Bible lessons and daily readings in *Hope* and its suggestions of good reading courses.

The Orphanage at Kodiak, the farthest away station of the Society, has its largest number of inmates—over 60. As the only Baptist work in Alaska the Society deems it important that it should be a worthy example.

Regarding the work for Orientals, the report notes the

remodeling of the Chinese church building in San Francisco; the progress at the Chung Mei Home for Boys, which needs a new building; and the Japanese work at Seattle, with its fine missionary ministry in connection with the church and the home.

In Latin America, Baptist work in Porto Rico has been gradually recovering from the hurricane, and many new churches have replaced those destroyed. A number of Porto Rican young women graduates of the Missionary Training School at Rio Piedras have been appointed missionaries in connection with our churches.



TRAINING SCHOOL GRADUATES AT RIO PIEDRAS

Plans are being prepared for the two new school buildings in San Salvador. The school at Santa Ana is to be a boarding school but at present the El Salvador school will be a day school.

A missionary nurse was sent to Santa Ana last fall to take charge and develop a clinic which the Society has been conducting for some years under a Salvadorian trained nurse. There has been great interest in the constituency in the Evelyn Briggs Cranska Memorial Hospital at Managua, Nicaragua. Gradually the more necessary equipment has been provided and in November Dr. Eleanor Seidler reached the field. At first she had difficulties in securing a license from the government, but finally passed her examinations, and she and the hospital were recognized by the government.

The report contains reviews by the Missionary Supervisors of the Eastern and Western Divisions—Miss Adah H. Boyce and Miss Mildred Cummings. Mrs. Edwin H. Kinney reports on Christian Americanization.

President Alice W. S. Brimson reports for the Baptist Missionary Training School in Chicago an increased enrollment, reaching 64. She speaks of the splendid work of the staff, the new equipment, the scholastic work maintained at the usual high standard, and a new arrangement with Denison University "whereby a student whose high school course includes the requirements for Denison University will be given opportunity to arrange her work so that she can obtain a Bachelor's degree at Denison by one year's work there after graduation from our three-year course."

The field work of the school has reached approximately 40,000 contacts for the year through 390 boys' and girls' clubs, 450 English classes, and 900 Sunday school classes.

The outstanding event in the field work department has been the opening of a kindergarten in the building with an enrolment of 23. The rooms were fitted out for this with the help of the women of the Toledo Association, and equipment furnished by some of the church women of Chi-

cago. This is not only additional opportunity for field work, but a very real means of service to the community. This year again evangelistic teams have been formed which have held services in many churches in Chicago and vicinity.

The American Baptist Publication Society

ONE-HUNDRED-SIXTH ANNUAL REPORT

THE report notes, in opening, the death of three of its members. Speaking of denominational cooperation, it says that in platform work the Society's entire staff always features the home and foreign work of the Northern Baptist Convention, and emphasizes the uniform program. During several years past one of the field workers has been loaned for periods ranging from eight to twelve weeks each year. Hearty cooperation is given in many assemblies and institutes, the Society furnishing many teachers and assisting in arrangement of programs. There is a fine harmony between the activities of the Publication Society and the general home mission work. We assist in Christian centers, aid in local city mission work, and pay largely toward the maintenance of eight Baptist papers printed in foreign languages for use in the territory of the Northern Baptist Convention.

The Society is cooperating in a fine way with the Ministers and Missionaries Benefit Board. On its lists of workers are 76 ordained ministers, all of whom may be eligible to a pension in old age, or in case of total disability. All of these are insured under a group plan which helps to care for widows and children.

The Book Publishing Department reports 18 new books published, 5 of them on missions, 5 on religious education; besides a large number of pamphlets.

BIBLE AND FIELD DEPARTMENT

The outstanding events of the year were Secretary Neil's fifth visit to Porto Rico and third visit to Cuba. In Porto Rico, among evangelical denominations we have passed from third to first place as to membership, while we have long held first place in the matter of offerings and average contributions per member. When reconstruction work is finished we will have 45 chapels. There are at present 50 church organizations and 34 pastors. In almost every church visited the buildings were too small to accommodate the congregations; and 218 publicly confessed Christ.

In Cuba our native pastors and missionaries are proving that the gradual but constantly increased participation and responsibility have not been misplaced. Rev. Robert Routledge has been a wise, worthy and winsome superintendent.

Gratifying results attend the labors of our colporteur-missionaries in El Salvador, Nicaragua, and Mexico.

Visitation evangelism in the homes is fruitful to a surprising degree. Over 1,500,000 visits are paid every year to the homes of the people, including the sick and dying. In offices, workshops, factories, mines, and mills our missionaries preach and sing the gospel. They stress the ideals of good citizenship, good-will, and mutual regard, and are a positive asset to law and order. Nearly a million men are dealt with on the scene of their daily toil.

In open-air evangelism over 3,600 meetings are held annually. Social service must not be substituted for spiritual religion. Pastors, state secretaries, and leading laymen extol this work as a proved and indispensable auxiliary.

The report of chapel car and colporteur missionaries from May 1, 1929, to April 30, 1930, shows: Families visited, 236,659; conversions in homes and churches, 4,624; baptisms, 687; churches organized, 13; Sunday schools organized, 60; Bibles, Testaments, and books distributed, 45,373; tracts given away, 863,722.

The Society during the past decade has circulated gratis nearly eleven million tracts and pamphlets, in addition to the Holy Scriptures, Testaments, and Gospel portions.

RELIGIOUS EDUCATION

The enlarged department reports its first full year, with 82 workers heartily cooperating.

The Leadership Training Division reports 12,426 attendants at 38 Baptist summer assemblies in 1929, with 627 regular training courses. Other divisions all show progress.

In the field of Baptist Vacation Church Schools a gain of more than 500 schools was recorded—from 1,248 schools in 1928 to 1,755 schools in 1929. This includes schools reported from territory outside the United States, as follows: Burma, 8; China, 58; Mexico, 2; France, 1; Porto Rico, 8; Cuba, 1.

For the business department the treasurer reports sales for 1929-30 amounting to \$1,496,488, an increase of \$21,581 over 1928-29. The net income was \$229,362. The receipts of the general field department were \$436,985. The year closed with a cash balance of \$39,935.



Shadow and Sunshine on Our Return to China

BY REV. KENNETH G. HOBART OF KITYANG

WE are back in China again! We arrived in Swatow and found the Mission Compound at Kakchieh full to overflowing. Four families who work inland among the Hakka people were residing there temporarily because the communist and bandit menace made it unsafe for them to return to their stations. Rev. G. W. Lewis of Ungkung we found seriously ill, having had a sudden breakdown in August. This, combined with the fact that two missionary residences have been turned over to the Chinese of late, has created a very crowded condition at Kakchieh. So, despite the fact that my work as general field evangelist would ordinarily predetermine our place of residence as Kakchieh, the most central station, it has been necessary for us to come inland to Kityang.

We had a warm reception when we reached Kityang October 25, only it was not the kind we were expecting. We were eating dinner about 6:30 p. m. when we were startled by a series of rifle shots that seemed to come from near by. They were followed by long, loud drumming, yelling and more shooting. The servants hastily closed and barred the doors, and cautiously peered out the windows. It was evident that a bandit attack was in progress and that the neighbors were out trying to capture the bandits. The shooting ceased shortly but the yelling and running about continued for an hour. From our veranda we could see the people running down the road with bamboo torches, looking everywhere for the robbers. Later in the evening we got a fairly connected account of the affair from our cook, who had been seized by the kidnapers (for such they were) as he was walking along the road only 300 yards from our compound. The kidnapers were hidden in boats along the river front; suddenly they poured forth and disarmed such police and guards as were in the vicinity, captured all passersby lest they give the alarm, and then descended on their prey—a wealthy lumber dealer and his relatives who were just eating supper. He seemed to sense an attack and hid; it took them twenty minutes to find him, during which time everything was apparently quiet and peaceful. Then, releasing their other captives, the kidnapers fled in boats down river while their erstwhile prisoners gave the alarm. There followed the shooting and tumult which had so startled us. The sequel to the story is that a village a league down stream heard the drums and shooting, and realizing that bandits were about lit their large acetylene searchlights and turned out against them. On attacking they succeeded in killing two bandits; the rest, knowing that they would be accorded short shrift if captured,

abandoned their prisoners and fled. Such was our welcome to Kityang!

Since then the guards have been quite alert. All night long we can hear the beating of their drums as they go about their rounds, and ever and anon a shot crashes out just to let the would-be bandits know that guards are on watch. To say the least, it is not conducive to quiet nerves.

You may have read in the newspapers at home of the capture by kidnapers of three Germans of the Basel Mission at Kaying. Several of our own missionaries narrowly escaped being captured and carried off at the same time. There followed about two months of quiet at Kaying, then the city was attacked and held for two days by the Reds, and four missionaries had to flee into hiding. The Reds were soon driven out, however, without having done much damage. One house was pillaged, and another missionary estimated his personal losses at \$1,000. We have not heard how the Basel Mission people fared, but we understand that another of their missionaries was kidnaped, bringing the total up to four. The Mission has absolutely refused to pay any ransom, realizing that to pay would but endanger all inland missionaries.

Well, that's the worst side of our return to China. There are brighter spots, however. The first Sunday we were gladdened by the fact that here at Kityang there were fourteen baptisms. All the candidates were young people of Christian families. Their decisions to become followers of Christ give us encouragement for it is not yet easy to confess Him in China. In the afternoon they were welcomed into the church by the Chinese pastor, following which the Lord's Supper was observed and it was my privilege to help the pastor administer the ordinance. At this time they welcomed us back to Kityang.

Next day I left to attend the Chaochowfu Association, which was meeting in a little inland town called Tsun Lim. I had to spend the night at Kakchieh, get up at 4:30 to catch a 7 a. m. river launch from Swatow, ride for six hours and then walk several miles to reach the meeting place. Travel is still slow in China! We had a good meeting; the regular Association was preceded by a one day "retreat" which set a high spiritual tone for the other meetings. The addresses were good; a spirit of cooperation was gratifyingly evident, and the attendance was encouraging when one recalls the omnipresent disturbed state of the country. Pray with us, please, that the Lord will show us His way for these uncertain times, and that somehow He will make the wrath of men to praise Him.

Police Testimony to a Remarkable Reform Work

BY DR. FRANK H. LEVERING OF INDIA



AM enclosing a copy of two entries made in the visitors' books at Kavali and Bitragunta by the Deputy Inspector General of Police for the Eastern District and Railways, which includes our Kavali and Allur stations and fields. These entries show so clearly the excellent results obtained by Rev. S. D. Bawden and those working with him, that it seems to me that what has been said by a police official in a prominent position may well be made known to his many American friends.

You know that Mr. Bawden has charge of the Kavali station and field in the American Baptist Telugu Mission, and in addition has charge of several thousand Erukala people, who are born both criminals and nomads. I think I am not stating the case too strongly when I write that he has everything bad to train out of them and everything good that they receive to train into them. One of the young men whom he has trained, and who was converted to faith in Christ as a Saviour, was graduated from the Ramapatnam Theological Seminary, and three of the young women who have had a similar Christian experience were graduated from the Woman's Bible Training School at Nellore.

The success of the reformatory work at Kavali, looking to no higher result just now than reformation, has been remarkable. Lapses on the part of those thought to be practically reformed there have been. But recollect that some of the people whom the Government has interned and placed under Mr. Bawden's care were gray-headed when they were apprehended, and most of them were in middle life. All the Hebrews of twenty years old and over had to die in the wilderness and a new race brought into being before there was a body of people fit to enter a new land, ready to begin a new and higher type of life. In America the people who have formed drinking habits must die before a race of total abstainers can establish itself. So, unfortunately, complete success cannot be expected from the middle-aged and old Erukalas. But when the several hundred Erukala children and young people whom we have in the schools are taught and grown up they will tell another story.

A number of the adults from this Settlement have been sent down to Madras, to be placed in the shops of the Southern Maratha Railway as workers. The place called Sembian in the deputy's statement is the name of the neighborhood in Madras in which they are quartered. Some of the people who have gone out from Kavali have taken up land from the government and are cultivating it as farmers, and some of

these have employed others of their class to work under them as laborers.

A High Official's Good Opinion

In India it is the custom for institutions of various sorts to keep what are known as visitors' books, in which people are expected to write their opinions of the institutions visited. The remarks may be favorable or unfavorable as the state of mind of the visitor prompts him or her to give expression to what is in the mind. The Deputy Inspector General of Police for the Eastern Range and Railways, in which territory Kavala is situated, expressed himself as is shown below, after a recent visit to the reclamation settlements and schools at Kavali.

During my stay at Kavali I have visited all the various branches of work connected with the Reformatory scheme; i.e., the school and industrial portion, the Kavali Reformatory Settlement, Bitragunta and Allur, and I have been intensely interested in all I have seen. Mr. Bawden deserves the greatest praise for all he has accomplished. He has had a very troublesome lot to deal with, criminal and migratory in habits and unused to any sort of restraint, and it is wonderful what he has done with this apparently hopeless material. Discipline is excellent and I was very struck with Mr. Bawden's intimate knowledge of the settlers individually and collectively. I had previously visited the new settlement at Sembian which is composed of the more skilful of the settlers from Kavali. Everywhere it was apparent that Mr. Bawden is looked on with the greatest respect and that his hold over the settlers in every way is extraordinary.

There is no doubt that this work has been of the greatest value to the settlers themselves and also to the general public, as there is no question that the settlement has had a marked effect on crime in the district. This is in addition to the remarks I have made in the other visitors' books.

I have paid most interesting visits to the school, accompanied by Mr. Bawden. Miss Ferguson very kindly took us around. I also met Miss Bullard on one of my visits. I have rarely ever come across a happier looking lot of children. This, by itself, proves that the school is a complete success. Mr. and Mrs. Bawden and their assistants have for years undertaken a very difficult job and there is no question that in the education of the children lies the chief hope of ultimate reformation. It has already been remarked by others that the chief drawback has been and is the close proximity of the parents, especially in the Kavali Reformatory Settlement. The proposed removal to Bitragunta will remedy this and could make the work of the staff easier and at the same time accelerate the work of reclamation. A criminal environment is a hothouse for crime.

The school is indeed fortunate in being under the direction of such gifted and skilful teachers, and I wish them every success.

T. STEVENSON,

Deputy Inspector of Police, Eastern District and Railways.

The Fire of God and the Fire of God Tea House

BY H. B. BENNINGHOFF, D.D.



WO hours away by boat from Tokyo, lies the little island of Oshima, guarding the entrance to Tokyo Bay. It consists entirely of the crater of a volcano, rising some three thousand feet above the sea. The volcano is not dead; it is not even sound asleep. For the glow of its lake of molten lava may be seen against overhanging clouds of smoke, almost any dark night. To the Japanese it is known as the "Fire of God." But it is evidently taking a long nap; for apart from an occasional groan and a clearing of its throat it seems to be quite oblivious to the broad fields and slopes at its base, covered with a luxuriant growth of trees and grasses; or to the hundreds of busy laborers and sight-seers who daily wander along its paths.

The Emperor of Japan climbed to the crater of the volcano a couple of years ago, so there is an excellent road all the way up, and an occasional resting point from which one can look out over the stretches of the broad Pacific. From a landing place a thousand feet above the sea one can watch the great ocean liners as they steer their prows towards Tokyo Bay or towards the south and east, to the lands beyond. A hundred miles away Fujiyama shows her majestic crown of pink and white, across the quiet waters of Sagami.

Along the path leading to the crater we noticed an occasional signboard, calling attention to a tea-house at the end of the trail. It was called by the strange and interesting name of "God-fire Teahouse." In climbing a mountain one is always glad to know that at the top there are refreshments and fellowship. So the signs were a continual stimulus to "climb up higher." At last we arrived. On the very verge of the outer rim of the broad, black-ash crater we came upon a little mountain shack. A nannie-goat and her two "kiddies" were having a merry time clambering over the near-by rocks. A hospitable voice from within gave us a welcome, and we entered.

As the lone attendant served us tea and cakes he told us his story. Every week hundreds of travelers climb the mountain. Occasionally a troubled student, a jilted lover, a disappointed wife, hoping to put an end to unendurable miseries, approaches the crater with suicidal intent. The mission of the tea-

house is not to serve travelers but to save troubled souls from death. Thirty have been saved within a year. Two escaped the vigilance of the watchman and threw themselves into the liquid fire. It was a lonely life, but it had its thrills and its recompense.

We were interested in learning more of this man who was giving his life for many. More than twenty years ago, he told us, he was student-member of a Bible class conducted by a young missionary in central Japan. Since that time he had had a checkered career, but he had never forgotten the lessons his teacher had taught him. Now for humanity's sake and for Christ's sake he was trying to do his bit. The mountain shack was in reality a Protestant Monastery, he announced with pride, the only one in all Japan. In addition to his service in the tea-house he was studying the social and economic conditions of the people on the island, was editing their weekly paper, and was gathering information for suggesting some necessary improvements in their industrial activities.

We found that he was a student of rural evangelism, and was assisting a Japanese pastor in his program in a church in one of the villages. He read and spoke English reasonably well and was a diligent student of the problems that are now rife among the farmers. He had nothing but what people left him, or what he could make selling refreshments and post-cards, but even so, life was rich and full of hope.

We were thrilled as he told us of his interesting round of activities. Suddenly he looked around, and tersely remarked, "You'd better go home." And sure enough, evening was upon us. Before we reached the bottom of the mountain we were surrounded by total darkness, and had to grope our way along a devious path, guided only by the occasional flicker of a light in the distant village.

From of old the Japanese called the crater of this volcano "Shin-ka," which, being interpreted means, "God-fire." So this enthusiastic disciple called his life-saving station "Shin-ka Cha-ya" which being interpreted means "God-fire Tea-house." And it is well named; for after the volcano has become extinct the fire that burns in the heart of that Protestant monk will still be lighting the world.



The Banza Manteke Jubilee in Belgian Congo

BY P. A. McDIARMID

THE year 1928 brought the Jubilee of Protestant Missions in Congo. The year 1929 gave us the Jubilee celebration of the Banza Manteke station.

Fifty years had passed since an intrepid young Englishman named Henry Richards pushed on from Palabala to add another step in bringing the Good News to the peoples of the interior. He did not meet much actual hostility, but he was not gladly received. They had their own fetishes, and to follow the white man's teaching would probably only put them under the control of his fetish. His meekness and kindness they considered softness that should be taken advantage of; his generosity made him a prey of their cupidity. Josua Wamba, one of the oldest Christians present at the Matondo and long a pillar in the Banza Manteke church, told how they sold chickens and goats to Mr. Richards, later stealing them from his compound only to resell them once more to him after a few months had elapsed. In their lack of ethics they were shameless and unabashed.

For six long years this man of faith continued his efforts to win them to Christ before he saw his first convert, and then his prayers were answered in the outpouring of God's Spirit known as the Pentecost on the Congo. Over a thousand people came into the church within a single year.

One forenoon of our Jubilee was given entirely to the native church to discuss their problems. As we listened to them debate some of the problems of the church, especially those of alcoholic drinks and polygamy, we realized that as long as the Christian church in Congo has this type of leaders it is safe. Josua Malutama presided with a dignity and discretion that was fine to see. In the course of the discussion someone spoke as if the white people were forcing some church rules upon them that were burdensome. Immediately one of the older men, Josua Wamba, took up the argument. "You forget who made the laws for the church. Mr. Richards preached to us Jesus Christ and his desire to save us from our sins. In those first years he did not say anything about church laws. When the first converts were baptized they knew nothing about church laws. Then one man who was always getting drunk came and wanted

to be baptized. We did not know what to do, but thought it would not be good to have that sort of person in the church. We put him off, but he continued to drink and continued to seek admittance to church membership. It was then we decided to make a law against drinking. And so it was with polygamy and other things. As we read the New Testament ourselves we came to see that some of our old practices must be given up. Do not say the missionaries forced these rules on us; we made them ourselves."

There seemed to be some question in the minds of the missionaries if the younger element in the church would include beer, wine, fermented pineapple juice, etc., in the class with malafu (palm-wine), but they decided unanimously to include everything intoxicating. (Americans who wish to undermine prohibition by introducing so-called "light wines and beer" should take note of this.—ED.)

When it comes to other questions where the ethical side is more debatable these native leaders, when they do err, do so on the side of being too strict rather than being lax. Discipline is still strong in the African churches, whereas in American churches it is almost obsolete.

Like a wise master builder, Mr. Richards was not content simply to preach. Native leaders must be trained, diseased bodies must have the touch of the healing hand, the Christian home and the Christian school must be planted in many villages. So he asked for and received colleagues to carry on these various activities. Without attempting to make a complete list of these colleagues, I should like to remind you of some of them. Mrs. Richards was not only his life companion but a splendid helper in the school and in translation work. There was Rev. C. H. Harvey, the able teacher and sweet singer, who gave them many of their best loved hymns. Miss Cole was a tireless schoolmistress who devoted her life to these people. Others like Dr. and Mrs. Leslie, Dr. Catherine Mabie, Rev. and Mrs. S. E. Moon, who received much of their Congo education, and gave freely in ministry to the mind and body of the peoples of that district during their first years in Congo. Others whose names are written in the Book of Life have

passed on to be with the Master they served.

We need not speak of the present staff individually; it is sufficient to know a little about the status of church, school and medical work to appreciate what the missionaries are doing. The church has been brought in a few years to a condition of self-support that the early missionaries did not expect to see for long years to come. Native pastors are more and more taking many of the burdens of the organization and oversight of churches and schools from the missionaries' shoulders. The schools at the station are amongst the best in our Mission. Probably Banza Manteke has surpassed all our other stations in the teaching of French. In medical work the treatment of sleeping sickness in conjunction with the government has been noteworthy. The building of substantial buildings at the new site, and of church buildings being erected by natives themselves in outside centers—all these and many more developments show that Banza Manteke is not content to mark time but wants to make the imprint of Christian influences deep and abiding over their whole field.

Spreading the Gospel

All through the cold season the Gospel has been preached in different parts of Balasore District. On one of these touring parties, besides the preachers who had preceded us and made camp in a mango grove, two Christian laymen, one a lawyer and one a Government officer, went with us, and the pastor of Balasore, two high school teachers and the Indian superintendent of the Industrial School went on bicycles. In one small village near Chandbali a Brahmin who used to be bitterly opposed to the Gospel read to the preachers a poem which he had composed in praise of Christ. Another man of good caste came with the villagers, and when questions were asked, he, a Hindu, opened the Bible and read verses in answer! Here in Balasore we go on quietly. Fourteen were baptized at Easter, following those who were baptized on New Year's Day. Three of the fourteen had been Hindus. One of the boys of the industrial school has persuaded his Hindu mother to give reluctant consent to his being baptized very soon. —Harold I. Frost, Bengal-Orissa.



HELPING HAND

Impressions of the Annual Meeting in Cleveland

MOTTO

"Open the Windows Eastward" was the motto taken for the annual board meeting at the suggestion of Mrs. Goodman. From a sermon by Dr. Beaven came this message, "Life has windows opening on all sides. There is the window toward the East, toward the new day and the sunrise, toward things that are to be and can be changed for the better, toward the helpful and the lovely. Looked at through this window, Life is touched with the glory of hope and the scene is a challenge." The spirit of this message was reflected throughout the entire session.

AN INDIAN NAME FOR MRS. GOODMAN

In her opening address Mrs. Goodman told not only of her trip to the Foreign Mission Conference of the Negro Baptists, but also of a visit to the Indian missions. At Lodge Grass, Montana, where she visited the Crow Indians, she was given the very appropriate name of "Ahmbottsatah hoosh," which the Indians had chosen for her and which means "Achieves Great Things All Over the World."

THE ADMINISTRATIVE VICE-PRESIDENT

Mrs. Howard Wayne Smith, who came to Cleveland directly from her trip to the District meetings in the western part of the country, spoke with joy and enthusiasm of the work she had seen. In each district she met many women who had come long distances by train or automobile. Everywhere she found evidences of the excellent work they had been doing during the year. In speaking of them she said that she was sure they had been keeping their Eastern windows open.

THE FOREIGN VICE-PRESIDENT

Mrs. Nathan R. Wood spoke of the changes she had seen in the past nine years and of the many evidences of the Father's care. "There have been years of deficits and cuts, years of encouragements in large gifts; there have been the Lone Star Fund and the Judson

Fund—all bringing assurance of the Heavenly Father's watchful care."

NEW BOARD MEMBERS

The three new Foreign Mission Vice-Presidents introduced to the Board were Mrs. R. E. Close of the Columbia River District, Mrs. Howard G. Colwell of the Rocky Mountain District, and Miss Florence E. Kennedy of the Central District.

DISTRICT VICE-PRESIDENTS

A large group of District Vice-Presidents, both Administrative and Foreign, were present all during the sessions. They were:

Atlantic: Mrs. Charles Gauger, Mrs. G. W. Doane; Central: Mrs. E. P. Cain, Miss Florence Kennedy; Columbia River: Mrs. D. D. Smith, Mrs. R. E. Close; East Central: Mrs. R. L. Hutchinson, Miss Ethel Bentley; New England: Mrs. N. C. Fetter; Northwestern: Mrs. G. E. Young, Mrs. W. H. Darling; Rocky Mountain: Mrs. A. J. Gates, Mrs. H. G. Colwell; South Pacific: Mrs. R. L. Bogardus, Mrs. G. M. Thomas; West Central: Mrs. P. E. Clement, Mrs. W. P. Lambertson.

SPECIAL GUESTS

Seven women were special guests of the Society and attended all the sessions. They were the Misses Ina Burton, May Huston, Julia Willard, Margaret Holley, Elsie Kappen, Jean Dayton and Frances Greenough. All of these guests are known to the women in the local churches all over the country.

A GUEST FROM THE PHILIPPINES

Everyone who attended the Annual Meeting knew Fortunata Salmorin, the dark-eyed, smiling girl from the Philippines. For two years she has been studying at Bethel Seminary in St. Paul to prepare herself for greater service in her homeland. When she returns this summer she will become an evangelistic missionary in Iloilo.

MISSIONARY GUESTS

Because they came from such far places and because they were known to so many through their letters, the missionaries home on furlough were the

center of interest in between the sessions. Their five-minute talks were only small samples of the many things they had to tell. One of the most distinguished was Dr. Mary Bachelier, who has had 54 years of medical service in Bengal-Orissa and whose stories long ago appealed to the girls who are now missionaries themselves. Mrs. Anna Salquist told fascinating tales of West China 32 years ago, when white women were curiosities, and West China today. Miss Frances Tencate, home from South India for the fourth time, was brimming over with news and impressions of the present situation in India. From Congo there was Miss Marguerite Eldredge and from Assam Miss Victoria Christenson, Miss Linnie Holbrook and Miss Elizabeth Vickland; from Bengal-Orissa, Miss Naomi Knapp and from Burma Miss Selma Maxville, Miss Frieda Peter and Miss Marion Reifsnieder. Japan was represented by Miss Alice Bixby and Miss Evalyn Camp; East China by Miss Viola Hill and the Philippines by Miss Selma Lagergren. Miss Mary Bonar from Congo and the Misses Arcola Pettit, Flora Ernst, Mayme Goldenburg and Hazel Mann from the Philippines came in time for part of the meetings.

A MISSIONARY DEVOTIONAL

One of the most inspiring of the devotional services was led by Miss Linnie Holbrook of Tura, Assam, who took the theme, "Be Ye Thankful." She said, "I am thankful every day to my Father and to the women of this society for sending me to Assam. I live among a people who have no word in their language to express appreciation and thanksgiving. Why should they have such a word when they have nothing for which to be thankful? I am thankful that I was born in America. When I visited a village the women saw me coming and fled like so many wild deer to hide. I was thankful that I could speak in Garo, for as I spoke to the cats and the chickens the women came out from their hiding one by one and talked with me. I was thankful as I sat beside a Garo man and wife as they sacrificed their last chicken to appease the wrath of a fever spirit; I was thankful that I could tell that group of people of the Christ who gave His life as a sacrifice."

The Judson Fund

Of course one of the most important events of the year was the completion of

the Judson Fund. Miss McKay reported that the pledges amounted to \$1,049,471.57, of which \$77,252.58 had been paid. Three-quarters of the million dollars had come in pledges of \$1,000 and upwards, while only seven people had given over \$500,000. She paid a special tribute to the women in every state in the country who had helped to make the Fund successful.

The Committee reported that they had kept to the charter and that the money had been secured from individuals. The members of the Board expressed their appreciation of Miss McKay's work by presenting her with flowers on the day that she made her report. They were very grateful to Miss Evelyn Cranska, who had given not only all her time but also her traveling expenses to promote the Fund.

A number of the missionaries from grateful hearts expressed what the Judson Fund would mean to their work and the people on their fields. Miss Vickland said that their new car would make it possible for 32 girls to enter high school in Nowgong. Miss Viola Hill said that in Shaohsing there would be a new home for nurses and many more girls could go into training. Miss Christenson rejoiced that there would be more training for native leaders in Assam. Miss Holbrook could hardly voice her happiness over the schoolhouse for Tura, for they are now studying in a condemned mission bungalow. Miss Bixby said that the Fund would mean new missionaries for Japan, for they had been without reinforcements for six years. Dr. Bachelier was happy for the number of automobiles in the Fund. She said that no one can appreciate what an automobile means in evangelistic and medical work.

Book Reviews

On two very enjoyable evenings the Board members heard the reviews of



MISS EVALYN CAMP OF JAPAN, MISS SELMA MAXVILLE OF BURMA AND MISS SELMA LAGERGREN OF THE PHILIPPINE ISLANDS

books which will be used next year. Mrs. Abernethy presented a paper on "The Message of Pentecost" which she had prepared from the new book by E. Stanley Jones, "The Christ of Every Road." She stressed the point that the world is on the verge of a great spiritual awakening.

Mrs. Swain presented a paper on "India Today and Tomorrow," a remarkable survey of India, her people and her problems. Mrs. Swain called attention to the many magazine articles as well as books which are available for those who plan to teach classes.

Cleveland Hostesses

The Baptist women of Cleveland were gracious hostesses to the Baptist women from all over the country who were visiting them. On May 26th they brought a quantity of automobiles and took the



MISS MARION REIFSNEIDER AND MISS FRIEDA PETER OF BURMA AND MISS ELOISE WHITWER, NEW APPOINTEE TO BURMA

guests on a tour of the city and some of the beautiful suburbs. Late in the afternoon they visited the new First Baptist Church of Greater Cleveland, where guides conducted them through the building and entertained them at tea in the parlors of the church. All during the Convention they were more than eager to be of service.

Animated Figures

Lest rows of figures seem dull to some, Miss Frances Burr presented the Treasurer's report on a chart that was so fascinating that many wished to copy it immediately. Each item in her report was illustrated with pictures that were not only appropriate but interesting. Even the most unmathematical person felt on speaking terms with budgets and expenditures and bonds. When Miss Burr had finished everyone felt an intense interest in where the money comes from, where it went and what it did. If you should care to adapt this for your district, write Miss Frances K. Burr at headquarters.



DR. MARY BACHELER OF BENGAL-ORISSA, MISS FRANCES TENCATE OF SOUTH INDIA, AND MISS ELIZABETH VICKLAND OF ASSAM

New Literature

The Literature Committee became a newspaper editorial staff when they presented their report for the year. The new literature was divided into front page news, stock market news, real estate, book reviews, drama, want ads, etc., while each editor told of the news in her department. The new literature includes the following titles:

Overseas
Telling the Story in Assam
Telling the Story in Congo
Telling the Story in India
Following the Great Physician (Philippines)
Prescribing for Indian Women
Our Guest Book (about Indian women)
Children Sing in India
A Girl Just Like You
The Trail of the Christian Woman
Field Surveys (India, Bengal-Orissa, China, Philippine Islands)
51 Facts
The Foreign News Bulletin
The Thank You News
Three Snap Shot Tuck-in Leaflets
Dramas: The Crossroads, The Other Mary,
Told by a Collection Plate

Commission Service

Of course the newly appointed missionaries were present to see more of the Society who will support their work. In addition to those whose pictures appeared in last month's MISSIONS there were Miss Ruth Bugbee, who was appointed to go as a professor of music to Shanghai College, and Dr. Elsie Morris, who will go to South India. Miss Astrid Peterson of California, who was appointed at this meeting, was not able to be present before she sails for West China. On the last evening of the Board meetings a beautiful service was held to commission these missionaries to their lives of service. Everyone was impressed with the sincerity and enthusiasm with which each young missionary received her commission and expressed her purpose for going. The entire group felt very reverent as they sang "Ye Christian heralds, go proclaim salvation in Immanuel's name."



TIDINGS

Lorraine Ogden Barbour

At the May board meeting Miss Lorraine Ogden Barbour was welcomed as the secretary of organization for the Woman's American Baptist Home Mission Society to succeed Miss Gertrude S. deClercq who has become secretary of missions. Miss Barbour was born in Columbus, Ohio. Her father, Rev. H. H. Barbour, was a Baptist minister holding pastorates in Chicago, Lockport, N. Y., Columbus, and Newark, N. J. He was one of the family of Baptist ministers including Dr. Clarence A. Barbour and the late Dr. Thomas S. Barbour. After graduating from Northwestern University, at Evanston, Illinois, Miss Barbour held positions in the University offices, and later for five and a half years was secretary of the First Baptist Church of Evanston, of which Dr. J. M. Stifter is pastor. She comes to her new task with the qualifications of education, experience and high enthusiasm for Christian service.

Annual Board Meeting in Cleveland

The fifty-third annual meeting of the Society was held in Cleveland May 24-26. During the three days 46 delegates and board members, besides many visitors, missionaries and leaders of departments of the work attended the sessions. The opening devotional service, Saturday morning, was led by Mrs. George Caleb Moor, the president. Mrs. H. E. Goodman, president of the Woman's Foreign Mission Society, brought greetings, and a cordial welcome was extended by Mrs. Lloyd Brown and Mrs. Henry Brown, members of the Cleveland Convention Committee.

Sympathy was expressed for Miss Isabel Crawford, who was injured in a fall and is still in a hospital in New York. It was voted that a temporary endowment of \$10,000 be established for the Evelyn Briggs Cranska Memorial Hospital at Managua, Nicaragua.

At the Saturday evening session the audience caught an inspiring glimpse of some of the mission fields as the following missionaries spoke briefly: Miss Amelia Bartel, missionary among the

Hungarians and Rumanians of Cleveland; Miss Ruth Rundell, among the Slavic nationalities of Cleveland; Miss Ruby Baker of the Negro Christian Center of Cleveland; Miss Vivian DeMar, Kodiak Orphanage, Alaska; Miss Martha Howell, Baptist Missionary Training School, Rio Piedras; and Miss Ruth Carr, teacher in Colegio Bautista Santa Ana. The reports of the missionary supervisors, Mrs. Adah H. Boyce and Miss Mildred Cummings brought the audience into heart stirring contact with the problems, joys and victories of the home mission field. One of the most inspiring sessions was that of Monday afternoon when sixteen of the new appointees were presented and each spoke briefly of her life, her field, and the purpose which led her into missionary service. Following this the seniors of the Baptist Missionary Training School presented an original sketch entitled "The Good Samaritan."

Christians of Salvador Save Toward a Hospital

The Christians of Salvador are determined to have a hospital. For some years they have patiently hoarded up small offerings for this purpose. Last year a committee was appointed to formulate plans for a campaign. This committee gave a favorable report and



LORRAINE OGDEN BARBOUR

is to continue its efforts this year. In spite of the fact that neither of our Home Mission Societies can promise help for the hospital the members continue to set aside a portion of their earnings for the hospital. Just recently we have had impressed upon us the necessity of a hospital for our believers. A young woman who had been attending our services and felt a desire to be one with the Evangelicals was taken to the City Hospital during her confinement period. She suffered agony from an infection; but the Sisters of Charity refused her the necessary attention until she, worn out with her sufferings, consented to make confession.—*Evelena McCutcheon*, Colegio Bautista, San Salvador, El Salvador.

New Missionaries Presented at Cleveland



MARION ANDERSON
Christian Americanization



GERTRUDE BRIM
ITALIANS, MERIDEN, CONN.



MARGARET CHRISTENSON
MARINERS' TEMPLE, N. Y.



LUCILE ECKERMANN
DIETZ MEMORIAL
BROOKLYN, N. Y.



FRANCES A. EDICK
ITALIANS
SPRINGFIELD, MASS.



MALVINA JOHNSON
CROW INDIANS
LODGE GRASS, MONT.



GRACE LOESCHER
COLEGIO BAUTISTA
SAN SALVADOR



HAZEL MC ALEE
WEIRTON, W. VA.



LOUISE MUNDT
JUDSON NEIGHBORHOOD
HOUSE, N. Y. CITY



MARY MURRAY
PRYOR, MONT.



MARGARET THOMSEN
BROOKS HOUSE
HAMMOND, IND.



PHEBE RICE
NURSE
MANAGUA, NICARAGUA



DOROTHY SANGREN
NATICK, R. I.



ALMA SCHILKE
FIELD UNDESIGNATED



MARGARET THOMSEN
CHUNG MEI HOME
SAN FRANCISCO



FRANCES WALDSCHMIDT
JUDSON NEIGHBORHOOD
HOUSE



DOROTHY A. WARD
VIRGINIA STREET CHRISTIAN
CENTER, BUFFALO



MARGARET WILLIAMS
FIELD UNDESIGNATED



FRANCES WILSON
SOUTH CHICAGO NEIGHBOR-
HOOD HOUSE



THE FAR LANDS

The Bethel Seminary in Stockholm

BY C. E. BENANDER

This year we have 46 students. Three of them are young ladies, candidates for the foreign field. We never had a more promising group of students than we have now. As usual, all the young men did evangelistic work during their Christmas vacation, which extended through the month of January. And our students are gaining constantly in popularity. But our people are slow in understanding that the training of ministers and missionaries is part of the missionary enterprise. Persons will say that they are not minded to give money to the seminary because they are in for giving to "missions." Still the number of true patrons is growing.

God has led us and helped us wonderfully in our school work. When I look back now upon my years of service, I see more plainly than ever before how God has providentially led us step by step and opened ways out of difficulties and through difficulties. Outstanding among incidents relative to my service as leader of the Bethel Seminary there is one which I can never think of without deep feelings and gratitude, and that is the way God led Secretary Franklin of the Foreign Mission Society to take notice of our situation and then under-

standingly and sympathetically help us carry our burdens and keep our seminary work going. With results felicitous to us and the seminary he has advocated our cause before the Foreign Board repeatedly. But for this help I cannot see how we possibly could have pulled through those critical years of the past. And now as the situation has grown more bearable, and the financial support from the Society will be withdrawn, it would be a shame if the Baptists in Sweden should not unite in providing the necessary funds for the theological seminary for the existence of which they are so largely indebted to the American Baptist Mission Society.

Death of Miss Harriet N. Eastman

Miss Harriet N. Eastman, missionary in Burma, died in Toungoo, Burma, on May 6, 1930. Hers is one of the longest records of missionary service in the history of the Society.

Miss Eastman was born in Griggsville, Ill., February 19, 1839. She was educated at the Western Female Seminary, Oxford, Ohio, and graduated in 1859. For eleven years she taught in the public schools of Illinois and Michigan, then returned to the Seminary for one year as teacher. In January, 1852, Miss Eastman was baptized and joined with the Griggsville Baptist Church.

Of her entrance into missionary work she once wrote:

A strong impression that I must be a missionary preceded my conversion, by several years, I think. Perhaps my name, Harriet Newell, had something to do with it, as it certainly was one cause for my interest in the story of Judson and his associates. My progress in the Christian life was hindered for many years because of my unwillingness to look the matter in the face. When at length my faith rose to the assurance that the Lord would surely give me strength for whatever He had for me to do I decided to trust Him as to whether or not the call to missionary service on the foreign field was for me. The call did come, very clear and unmistakable.

As the Foreign Mission Society did not then send out single women missionaries, Miss Eastman's desire for appointment was not at once considered. It was not until 1871, when the Woman's Societies were formed, that the call for single women to go out as teachers brought the question to Miss Eastman's prayerful attention once more. Her appointment, under the Woman's Baptist Missionary Society of the West, came in September, 1872.

From 1872 to 1890 she was identified with the Bgai Karen work at Toungoo, Burma. Broken in health, she returned to America in 1890, but after five years at home was able to return to the field. In 1895, under the American Baptist Missionary Union, Miss Eastman returned to do literary work in the land in which she had already spent so many years of her life. At Toungoo she assisted the Revision Committee in preparing for the press the revised Sgaw Karen Bible with references.



FACULTY AND STUDENTS OF THE BETHEL BAPTIST THEOLOGICAL SEMINARY IN STOCKHOLM. DR. C. E. BENANDER, IN BLACK OVERCOAT, STANDS IN THE FRONT ROW, AND AT HIS RIGHT IS PRESIDENT J. NORDSTROM

Her resignation from active service came in 1927. She had made her home in Toungoo for nearly half a century. "Her very presence was a benediction," wrote one of her fellow missionaries. The last few years of her life were spent in a wheel-chair but the influence of her beautiful life was radiated near and far.

Death of W. B. Parshley

Rev. W. B. Parshley, D.D., missionary to Japan for 22 years, died at Live Oak, Florida, on January 24, 1930. He was born in Urbana, Ohio, September 14, 1859, and was graduated from Brown University in 1886 and Newton Theological Institution in 1890. Dr. Parshley was married to Helen Augusta Hovey, daughter of Dr. Alvah Hovey, president of Newton.

Their appointment as missionaries of the American Baptist Foreign Mission Society came on April 28, 1890, and they sailed in July of that year. Designated to Nemuro they went directly to that field. In 1895 Dr. Parshley was made professor of church history in the Baptist Theological Seminary of Yokohama. For four years, 1908-1912, he was president of that Seminary. His failing health forced him to return to America, and they sailed in June, 1912. He was pastor of the Live Oak Church from 1913-1920, and until 1926 continued as pastor of country churches.

Friends and acquaintances say of him: "He was a man of broad culture, keen intellect and scholarly attainments and his fine sense of humor and pleasing personality made his companionship joyous and superb. His humility and fine Christian character made his friendships both uplifting and inspiring. He still lives in the lives of his students."

A Deserved Tribute

As our readers know, Missionary S. D. Bawden has for many years been connected with the reformation of the criminal tribes of India and has been in charge of the Criminal Settlement at Kavali, South India. Ten years ago he was awarded the Kaiser-i-Hind silver medal which is granted for "public service in India." Information has just been received that shortly prior to his leaving India for furlough this spring he was awarded the Kaiser-i-Hind gold medal which is granted by the King Emperor of England for "distinguished public service in India." He is thus one of very few people who have been given both the gold and silver medals.

Reporting this honor which has come to him, Mr. Bawden forwarded to Secretary J. C. Robbins copies of two letters, one from a Christian Indian and one from a Brahmin, which are published herewith. The first comes from a Christian lawyer and reads as follows:

I returned to Madras this morning from Bangalore, where I spent the Christmas holidays. Looking over the Honors List only this morning I find that you have been awarded the Kaiser-i-Hind Gold Medal, and I hasten to offer you my warmest congratulations in which I am sure my wife would join heartily with me if she were in Madras. If any person in India deserves such a signal honor, that person is yourself, for your devoted services to the Criminal Tribes. It is an honor to our Baptist community and, in a larger sense, to the Christian Church in India.

I am sure we are all very proud of you, Mr. Bawden, and I pray that God may give you all the needed health and strength to serve Him for very many more years in this great land of ours.

Yours very sincerely and fraternally,
A. H. Chowryappah.

The second comes from a Brahmin who holds the position of Superintendent of Police in whose area Mr. Bawden

had established another criminal settlement. The superintendent was quite reluctant to have such a settlement established in his district. His letter reads as follows:

Please accept my hearty congratulations on the award of the Kaiser-i-Hind Gold Medal to you by His Excellency the Viceroy and Governor-General of India. It is a fitting recognition of your invaluable services in dealing with the criminal tribes of this Presidency. As one intimately connected with the reclamation work of the criminals of the south of the Presidency for four and a half years, I know the difficulties in reclaiming the criminal tribes. I can unhesitatingly say you have done a miraculously good work among the criminal tribes settled in Nellore District. It is my sincere wish that you should be spared for a number of years and enabled to remain in India and carry on this noble and selfless work which you have so willingly undertaken.

Yours sincerely,
A. K. Rajah Aiyar.

It is only reasonable to conclude that when the British Government twice takes occasion publicly to honor a Baptist missionary, his service for the welfare of the people of India has not been in vain.



Dr. Rushbrooke Sends Greetings to Baptists of El Salvador

The missionaries of San Salvador have just returned from the annual Association of the Baptist Churches of the western part of the republic of El Salvador. In every respect this was a truly inspiring and important Association. The delegates were surprised at the friendliness shown to them by the townspeople. We were greeted from every open door and from behind curtains by an interested gaze and smile. We were surprised at such an interest because on a similar occasion some years ago, the hostility of the people was such that it was necessary to make several visits to the town officials before the Association could open its sessions. Thus we find fanaticism and distrust gradually giving way where the true nature of the missionary work becomes known.

At this Association we were reminded of how very strong is the spirit that unites the Baptists of the world as a cable greeting from Dr. Rushbrooke to the Association was read. Our humble

brethren were made to feel, as perhaps they had never felt before, that they are an active, recognized force in the denomination. Rev. Ismael Garcia was the able moderator of the sessions. He is a Mexican, a product of the Baptist Seminary of Los Angeles, and an inspiring example of what we can expect for future leadership.

One of the most important works of this Association was that of initiating a movement for organized B. Y. P. U.'s, Women's Society and Men's Society for each local church. The plan is to unite all these local organizations in national conventions. Heretofore these organizations have been non-existent or sadly neglected in the greater part of our churches. The local church in which the Association was held benefitted greatly from the spiritual awakening among its own members and those of the vicinity. Eighteen persons confessed Christ during the sessions.—Evalena McCutcheon, Colegio Bautista, San Salvador.

Fellowship Dinner at Cleveland

The Fellowship Dinner at Hotel Statler, Cleveland, Wednesday, under the auspices of the Associated Home Mission Agencies, will be remembered as one of the most enjoyable "extra sessions" of the Convention. Dr. Frank A. Smith, secretary of missions of the Home Mission Society, presided and introduced Dr. Charles A. Brooks. The latter led in a symposium the theme of which was "The Spirit of Fellowship." When Dr. Brooks arose to introduce the subject, Dr. Howard B. Grose, editor of *MISSIONS*, read some original verses comprising a happy tribute in honor of the newly elected executive secretary. As the large company of mission workers from national, state and city mission headquarters had not met as officials, but as fellow Christians and Baptists, the representatives of the various missionary organizations were glad to abstain from a discussion of their technical official business, their desire being to forget for the time being all special interests related to their administrative responsibilities and to find their fellowship in the common task under the Great Commission.

President Miller was one of the ten or more who spoke to the theme. The Morehouse-Spelman mixed quartet sang a number of "spirituals," graciously responding to many encores. These young people represented in a highly creditable manner the Baptist mission schools in the South for colored youth.

What Doth Hinder Me to Be Baptized?

In the United States men and women are hindered by pride or by social conventions or by fear of ridicule. In Haiti believers are hindered by poverty and by inability to be married. Before the gospel reached them their lives had been sadly entangled by sin. Men had deserted their wives or wives had deserted their husbands, contracting new alliances with little thought of sin. When their consciences were affected through the preaching of the gospel, it was not possible to reestablish the original marriage, and for a new legal marriage a divorce was necessary. Divorce is expensive in any country, and because the poor man cannot easily get a divorce he is hindered from being legally married and also from receiving believers' baptism. Even when there has been no sinful entanglement, poverty alone is a serious impediment. Missionary Wood writes that due to the

low price of coffee and the little money in circulation, many people with difficulty secure sufficient clothing to hide their nakedness, to say nothing of preparing a change of raiment for the baptismal ceremony. As a sample of the difficulties that have to be overcome before a believer may be baptized we quote the following from a letter: "One man that was recently married at Valieres was held back by the son of his fiancée. She was a widow, and the relatives went to law in order to prevent the marriage until she had settled most of her little all on the son. The matter dragged on for months and I don't know how much money was wasted on lawyers and other expenses." —C. S. Detweiler.

Evangelism in El Salvador

General Missionary John G. Todd of El Salvador, Central America, reports occasional visits to the Indian town of Nahuizalco, where through the faithful witnessing of two Indian converts, Rivera and Bran, a little group of believers has been gathered out of this tribe. These people live apart from the Spanish-speaking population and still retain their ancient customs and their language, called the Pipil. On his last trip he baptized in the river an Indian eighteen years of age, who already has shown gifts of leadership, establishing a Sunday school unaided. Five miles away at the foot of the mountains, where the Indians live, is the city of Sonsonate, where there is a Baptist church of Spanish-speaking people.

Mary Dawes, Missionary

BY F. W. STARRING

"Skull Valley" was postmarked on the first letter from this Baptist school teacher who had a persistent passion to proclaim Christ and His saving grace. She wanted to be sent to some needy place in Arizona where she might take charge of Bible school and church activities. Later she came to the state convention office, and earnest prayer was offered at the secretary's desk that the door might be opened for her testimony to the unsaved.

But waiting for an open door to wider fields or service did not mean inaction to Mary Dawes. As teacher in the district school first in one rural community, then another, she used her influence to gather children and young people into Bible schools. She fostered revival efforts and some were brought to Christ.

Approaching three score years, with frailty of body as pronounced as her strength of purpose, Mary Dawes would not have been picked by a practical mission board as a likely candidate. But her candidacy was before God and not man. The

prayed-for opportunity came, and this devoted woman went out to a foreign field at an age when most human beings are content to retire.

To the Negroes of St. Andrews Island she went seven months ago, backed by the prayers and support of the First Baptist Church of Tucson. The other day they cabled to her pastor, Richard S. Beal, that Mary Dawes had been called home, and the holy ambition of this humble school-teacher satisfied at last with a missionary's grave. In the short but intense period of service before the final illness she had established Bible classes in five stations and had brought many souls to her Lord. The native minister, Noel Gonsalves, wrote upon her death, "The whole island is in mourning and our church is in sackcloth and ashes."

When her trunks and clothing were given by her request to the poorest of the black people for whom she lived and died the scene must have been like that when the effects of William C. Burns of China were inventoried after his death. A child looking on said with hushed voice, "He must have been very poor!"

Mary Dawes, too, was poor. After the fashion of 2 Corinthians 6:10, "poor, yet making many rich; as having nothing, and yet possessing all things."

All honor to this heroic soul, adventurous for Jesus Christ, deserving His high praise, "She hath done what she could."

Dr. Alvah S. Hobart

In the passing of Dr. Alvah S. Hobart The American Baptist Home Mission Society, as well as the denomination and the Christian world at large, has suffered a distinct loss. Dr. Hobart for many years was a member of the Board of Managers of the American Baptist Home Mission Society, a wise counselor, indefatigable and painstaking in his attention to the details of the Society's varied interests, and always bringing to its problems an unusual poise of judgment and a penetration of spiritual perception which made him an outstanding and invaluable member of the Board.

At the meeting of the Board on May 19 the chairman and executive secretary were instructed to prepare a suitable resolution to be spread upon the minutes, communicated to Mrs. Hobart and given to the denominational press. In behalf of the Board, therefore, we express to Mrs. Hobart our deep and sincere appreciation of her beloved husband and our dear comrade, and assure her of the abiding value of his counsels and of his influence upon many of those who are still members of the Board and of the administrative staff. Very lovingly and reverently we commend her to the tender and consoling grace of the Heavenly Father and assure her of our sympathy. We rejoice with her in the coronation which has already come to this faithful servant of our common Lord, and are greatly heartened in our own faith by the gallant spirit and fortitude with which she has borne the separation. As a Board we pray that we may be faithful to the heritage of men like our friend who has gone on before us and be true as he was to the very end.

Rivington D. Lord, Chairman,
Charles A. Brooks, Executive Secretary.

Around the Conference Table

Joint Board Sessions of the Woman's American Baptist Home and Foreign Mission Societies

MAY 26-27, CLEVELAND

THIS year two sessions were devoted to the work of union officers and the discussion of subjects related to the work of Baptist women for the entire denominational task. On Monday evening much interest was manifest in the reports of the Misses Noble as they told of the progress made in World Wide Guild Chapters and Children's World Crusade Companies. Miss May Huston delighted the heart of every woman present as she told of the large number of missionary books read during the year, of the increase of churches securing the certificate given by the Department of Missionary Education for meritorious work in schools of missions, program work, reading of missionary books, etc.

Two district awards were made, one a plain loving cup for the best work in missionary education, and the other, five traveling libraries of ten books each, for the largest number of points secured in the Reading Contest in proportion to resident church membership. Both of these awards were presented to and accepted by representatives of Northwestern District.

The Woman's Promotional Secretary presented her annual report.

On Tuesday morning five subjects of vital interest were discussed as follows: Literature distribution—how can it be made more effective?; How secure the interest of women holding large executive positions in the business world in our denominational world-wide service?; Biennial District meetings; Cooperation between state women officers and Boards and State Convention and Promotion Secretaries; and, How secure a larger cooperation of Baptist women in our denominational promotional task?

Mrs. Leslie E. Swain led the conference on Literature Distribution. Mr. H. R. Bowler, Secretary of Literature for the Board of Missionary Cooperation, presented the plan of literature distribution by means of a chart, showing the steps taken to get various kinds of literature to the constituency through

four literature bureaus, or through State Convention offices, or by the earnest endeavor of volunteer workers in district, state, associational and local women's organizations.

The entire discussion about business women, led by Mrs. G. Howard Estey, centered around the younger business and professional women who seem to have no definite place in our present scheme of organized missionary activities. It was voted to ask the Committee of Conference to appoint a committee to study the need of this group and suggest some form of organized activity.

Mrs. George Thomas of South Pacific District led the discussion on Biennial District meetings. It was the unanimous opinion that the time had not yet arrived to make a change from annual to biennial meetings of the districts.

Mrs. George Caleb Moor presided at the discussion of better cooperation between the women of a given state and the State Convention office. Different district and state officers told of their present plans of cooperation. The need for having a full representation of women on all state, associational and local boards and committees was stressed.

In the conference on better methods of promotion by women, Mrs. H. E.

Goodman brought out the importance of every organizational link functioning to the limit of its ability and of the necessity for the participation of every Baptist woman in our great promotional program, if the task of financing adequately our world-wide missionary work is to be accomplished.

On Wednesday evening officers and board members in women's state organizations met at dinner in the Euclid Avenue Baptist Church. Questions of interest were discussed. A suggestion regarding training courses in public speaking for all officers available for platform work was referred to the Committee of Conference. Mrs. Silvester Schiele, of Chicago, was elected President of the Woman's State Conference.

Early Morning Prayer

Pray that the inspiration received and new resolutions made at the sessions of the Northern Baptist Convention, in Summer Assemblies, in Mission Study Conferences, also in Women's and Guild House Parties, may not be lost or forgotten, but may be strengthened through worth-while service during the coming months.

Pray that the new appointees of the Foreign and Home Mission Societies may have a continuous realization of the prayerful interest of the church members in the Northern Baptist Convention. Pray that the messages given in the sessions of the Northern Baptist Convention may linger long in the hearts and minds of all delegates and that in so doing they may exalt Jesus throughout the entire year by definite personal service and by supporting in a worth-while way our missionaries on world fields.

Department of Missionary Education

Eleventh Annual Report

The report of the Department of Missionary Education, made by its secretary, Dr. W. A. Hill, surveys the history of this important branch of our denominational work, and covers the various features that have marked its development from year to year. With its branches of the W. W. G., C. W. C., and R. A., which provide for the mis-

sionary instruction of the younger and the older boys and girls, this department reaches a large constituency and wields a wide influence. The report shows the many ways in which, by textbooks and reading contests, it promotes missionary education not only among the young people but among adults as well. The figures are surprising. We shall not go into the report here be-

cause we expect to give it fully in a later issue. The report of the Board of Education is not summarized in this issue for the same reason. The educational affairs of the denomination will be treated in a special number in a manner befitting the cause which deeply concerns the future not only of our de-

nomination but of the country and civilization itself. Dr. Padelford hinted at the essential point when he asked whether Northern Baptists were ready to let Christian schools die, and presented startling facts which ought to be bored into the consciousness of our people.

ers are quite as contagious as measles and far more beneficial.

Camps are summer affairs. The missionary enterprise and the missionary opportunity do not hibernate. Neither do Royal Ambassadors. Instead, when the camp season is over, campers and boys less fortunate alike meet with their leaders in our Baptist churches for the chapter work of the year. Missionary heroes of all denominations are studied through series of booklets prepared by Rev. Floyd L. Carr, Field Secretary of the Northern Baptist Convention and founder of the Royal Ambassador movement in the North. Missionary information of a denominational as well as world-wide character is given through the requirements for the various degrees of Page, Squire, Knight and Ambassador. Secret initiatory work is given for each degree, introducing the candidate to such Christian characteristics as Loyalty, Faith, Love, Service and so forth. Actual cooperation in church missionary programs is provided for. The boy, heretofore too often neglected, becomes an integral part of the church life. And Baptist boys, knowing the task that shall be theirs, seeing the vision that should be everyone's, catch the pace of the coming generation and fall into step in—the World Stride.

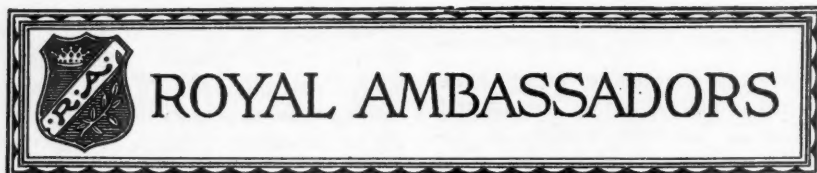
A Growing List of Boys' Camps

(Reprinted from June issue by special request)

Definite arrangements and dates are now announced by the following ten camps:

- Connecticut at Camp Rainbow, near Hartford—June 23-July 3.
- Indiana at Camp Bedford, near Bedford—June 23-July 5.
- New York City at Old Oak Farm, near Somers—June 27-July 5.
- New England States at Ocean Park, Me., near Old Orchard—July 7-19.
- Western Pennsylvania at Camp Corbly, near Mahaffey—July 7-19.
- New Jersey, Pennsylvania and Delaware at Tri-State Camp, near Sumneytown, Pa.—July 14-26.
- West Virginia at Camp Caesar, on the Gauley River—July 21-Aug. 2.
- Ohio at Granville Assembly, Granville—July 28-Aug. 8.
- Michigan at Lakeside Camp, near Brighton—Aug. 4-16.
- New York State at Camp Owasco, near Auburn—Aug. 18-30.

Field Secretary Carr will serve on the faculty in five of these camps. Leaders in the respective states are requested to make a note of the dates for their own area. These camps are for boys between the ages of twelve and fifteen, and are under the leadership of able pastors, recognized as experts in boys' work.



Annual Report

The report of the Royal Ambassadors, contained in the report of the Department of Missionary Education, gives the following interesting facts:

The Royal Ambassadors, now about five years old, organized to provide special world-friendship training for our Baptist boys from twelve years of age up, number 400 Chapters and are represented in 31 states. This organization is reaching directly 10,000 of our Baptist boys with a missionary and world-friendship program.

The department for three years has maintained at Ocean Park, Maine, an outstanding boys' camp, which provides attractive courses of study on a world-friendship basis. In 1927 the attendance was 200, including boys and faculty; in 1929 it was 325, and in 1930 the limit of 400 had to be set. This camp is enthusiastically supported by New England laymen headed by Alton L. Miller, chairman of the board of advisers. We lament the loss by death during the year of Rev. Willard L. Pratt, of Boston, who was largely responsible for the business conduct of the camp's affairs. He was greatly loved by the boys.

During the summer of 1930 there will be 10 boys' camps, representing 12 states, using the complete Royal Ambassador courses and plans; also six camps held in connection with Baptist summer assemblies, will use R. A. materials and plans.

"Boys Will Be Men"

BY REV. THEODORE L. CONKLIN, R. A. SECRETARY FOR EASTERN NEW YORK

"Boys will be boys." So runs the old saw. "Boys will be men." So declares Rev. Roy L. Smith in his book, *Some Wild Notions I Have Known*. It is a

perfectly reasonable conclusion to draw.

Baptists have even a larger hope. They dare to presume that Baptist boys will be Baptist men. But they are not satisfied to hope. Rather than permit "nature to take its course," an often devious route, they propose to assist nature. It is the avowed purpose of Northern Baptists to train Baptist boys for the great program of world fellowship, to the end that they may not only grow into Baptist men, but better informed and more highly inspired Baptist men. In a few years we shall present them with all the opportunities and all the problems of our world project of missions. It is only fair that we determine now to have them accept the task intelligently. To that end Royal Ambassadors was organized.

In October, 1925, the first chapter of Royal Ambassadors was organized in Madison, Ohio, and granted its charter. As this article is written there are 339 chapters in the territory of the Northern Convention. A new field of promotion was opened this autumn with the cooperation of the Boy Scouts of America, who are recommending the monthly Ambassador program to Baptist Scout Troops.

The program of Royal Ambassadors is one of leadership, training and education. The phrases may sound all too familiar. The methods are not. Boys' camps, centered in Ocean Park, Maine, and scattered all over the Northern Convention area, take boys of unusual promise and ability for two week periods of Christian camp life. With all the privileges of modern camp life, with all the lure of the woods and lakes in summer, is coupled the influence of pastors and leaders in the religious world.

The fine result has amply proved that the vision and ideals of these lead-

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Fifteenth Anniversary Glee

Written for the World Wide Guild Banquet at Cleveland

Words by Howard B. Grose

Music adapted by William B. Lipphard

1. Come, Guilders, join in joy - ful song, On this our fes - tal day;
 2. What No - ble ser - vice we re - view As swift the years roll by;
 3. Our lead - ers true, we sing to you; Our debt we ne'er can pay,
 4. Hail! World Wide Guild so strong and sage, With love we crown you Queen;

Fif - teen, fif - teen, the notes pro - long In mer - ry roun - de - lay
 How broad and far our bord - ers grew 'Neath Al - ma's fost - 'ring eye.
 For vi - sion new and world wide view That fill this glad birth - day.
 When cen - sus tak - ers ask our age, We'll all say—"Sweet fif - teen."

Refrain
 Oh, We are a Wonder - ful, Wonderful Group, Winsome and Winning Girls, happy and free;

For we are the W. W. G. Of the W. W. G.

AUTHOR'S NOTE. For the benefit of those who are not familiar with Guild terminology and usage, it may be said that the last two lines of the Refrain written out in words, would read: "For we are the Worth While Girls of the World Wide Guild." But for the purposes of a Glee and of a swift and swinging refrain the use of the letters, with the flow and sweep of the repeated W's, gives just the right combination for effective choral singing. The very old French air, a popular national song in revolutionary times, later adopted in this country as a college song, "Vive la Compagnie," fitted the verses and the Refrain very perfectly, as the adaptation proves. The music has the merit of simplicity, rich melody and rapid movement, gathering momentum until the climax in the joyous burst of song which a Glee should have. The Guilders at Cleveland plainly showed their appreciation by the enthusiastic way in which they sang it.

The Guild Banquet

The Guild Banquet, always a brilliant affair, was especially memorable this year as the fifteenth birthday anniversary of this remarkable organization, which has made for itself so large a place in the life of the denomination. The extensive area of the Euclid Avenue lower hall was filled with the prettily set tables, at which about six hundred girls of the Guild and the guests were seated. There was plenty of color in costume and table decorations, with the blue and white predominating, but the sparkle and cheer and glow came from the happy faces that made the scene a rare study in psychology and personality. The Children's World Crusade, of course, had part in the occasion, although the birthday gave the Guild first place in the program. And a fine program it was, alive in the Guild part of it with the originality and brightness for which the Guilders are noted. While in it all and directing with seen and unseen hand through willing aids was the inspiration of the founder who from the first has been the head of the movement, and who to her multitude of followers is known as Alma Mater—Miss Alma J. Noble. Her sister Mary holds a like place in the work and love of the Crusaders, and the two form an unequaled combination of competent and affectionate leadership.

The guests included for the first time Dr. W. H. Bowler, the Executive Secretary of the Board of Missionary Cooperation; Mrs. Alton L. Miller and her daughters, Ruth and Mary; Dr. Padelford, Mrs. H. E. Goodman, Mrs. George Caleb Moor, Dr. Grose and Mrs. Grose; Dr. Hill and Mrs. Hill; Princess Atalooa; Mrs. Ralph Walker, wife of the Euclid Avenue pastor; Mr. W. B. Lipphard; Rev. Floyd L. Carr of the Royal Ambassadors, and Miss Edna Houghton. At the head table Miss Noble sat in the center, with Miss Esther Phelps, the new Field Secretary, on her right.

There were two pretty incidents at the table. At each place was found a tiny candle mounted in a gum-drop. On

the front of the head table was arranged a row of fifteen candles of varying heights, sloping from the center down. At the appropriate time a large birthday cake, made by a Guild girl of Ohio, surmounted by fifteen candles, was brought on for cutting. Miss Phelps was asked to blow out all the candles with a single breath. She almost succeeded, one candle only remaining lighted. Later, at the close of her address, Miss Phelps lifted one of the tiny candles and said that since she had had no share in the past fifteen years of the Guild, she wished to follow the custom of her family on birthdays and make a wish for its future. Her wish was "May thy years have no end." Then came a happy surprise, when Miss Noble announced that this happened to be the birthday of Miss Phelps as well as of the Guild, a fact she had kept closely to herself, and Miss Noble too lighted a candle and made a wish for Miss Phelps. The other incident came at the close of Ohio's Prize Song, rendered by the Cleveland Association. A large lighthouse at one end of the platform and a ship at the other end formed a fitting background for the group of girls in white who sang "Let the Lower Lights Be Burning," each girl holding aloft the lighted candle she had lifted from the head table, the light in the tower of the lighthouse meanwhile gleaming steadily. And then, with the room dim, as all present joined in the chorus, little candles were lighted and held high, forming a beautiful symbol of the Light of the World, the Master whom the Guild and Crusade seek to serve.

Miss Noble spoke of another feature, in the writing of a Glee and also a Hymn for the fifteenth anniversary of the Guild. These were in printed form at each plate. She said both were written by Dr. Grose, who has ever been the Guild's true friend. The hymn was sung with rousing verve and enthusiasm by the Guilders, who certainly know how to make the rafters ring—or would if rafters were now in vogue. We have given both hymn and glee in the W. W. G. department of MISSIONS, in order that the large circle of readers might share in this part of a memorable occasion, and that chapters might know that by securing copies from the Guild headquarters in New York they could join in the program of a joyous event in their history.

As most of the guests had evening appointments, all were brief, but brevity was pointed and pithy and not infre-

quently the soul of wit, according to the ancient saw. It was a responsive company quite out of the common that was addressed by Dr. Bowler for the Board of Missionary Cooperation; Mrs. President Goodman for the Woman's Foreign Mission Society; Mrs. President Moor for the Woman's Home Mission Society; Dr. Padelford for the Board of Education; Dr. Hill for the Missionary Education branch of that Board; and Dr. Grose for MISSIONS, showing how it came that there were two compositions instead of one. A half hour has seldom been more fully filled with sincere felicitation on the completion of fifteen years of world-embracing self-development and blessed service.

Songs had been sung at frequent intervals during the banquet under the invigorating leadership of Mrs. L. C. Brunk, who kept the spirit at a high temperature. When the Guild part of the program came, with Miss Margaret Mitchell of California as the humorous and accomplished toastmistress, there was a display of talent that made one proud of the youth of today, at least of the Guild section of it. Here, too, the C. W. C. had its place, and the peak of the evening indeed belonged to the four-year-old mite of a miss who stood up with the aplomb of a mature performer and sang four verses of a hymn, with a catch of the voice on the high notes that was simply captivating; and when at the end the little thing gave a gasp as much as to say it was all over the throng gave way to unrestrained merriment—all of which was utterly ignored by the little actor, whose eyes grew as large as saucers when Princess Ataloo sang her dramatic Indian incantation hymn. The Crusade was represented by a boy who gave a well-spoken message manifesting careful training; also by a nine-year-old Crusader's book review that might well find place in an adult reviewer's column. . . . This was

read by Ruth Miller, the president's elder daughter.

Space does not permit such report as we would like of the Guild girls' productions. Miss Phelps won all at once, for she has the pleasant and smiling personality that wins. The Guild is to be highly congratulated on this acquisition to its staff of workers. In spirit, enthusiasm, culture, grace, she has the qualities requisite for the best type of leadership, companionship and friendship—a great trio. She told of her cordial reception at the entrance upon her work to which she pledged she would give of her best. Later she recited the story of the "Sleeping Giant," with musical accompaniment. The joy of the Guild in the newly formed relationship was evident. The closing devotional message was by Rev. Margaret Holley, a devoted guildler.—H. B. G.

World Wide Guild

"Thy years shall have no end"

These words of the Psalmist seem particularly appropriate as we review the record of the past years and look with enthusiasm and hope into the future. The reports of the year just closed show some very gratifying gains in every line except our New Jerusalem Gift. For the first time we have not reached our aim financially, but in that we are in good company.

We have enrolled 500 new Chapters, which is a gain of 66 over last year. There were 16,373 program meetings this year, a gain of 656. Mission study classes totaled exactly the same for both years—1,920. The number of books read in the Reading Contest were 71,133, a gain of 452; and the number of Points on the reading 515,916, a gain of 6,340. Reports are still coming on the New Jerusalem Gift and it looks as though we should have a little more than \$41,200. Our hope was \$42,000.



PHILATHEA CLASS, WINTER STREET BAPTIST CHURCH, HAVERHILL, MASS.

Guild Rallies and House Parties have been held in 33 States, and these cold figures, which do not accurately record our activities, give no idea of the development of the average Guild girl of the local church in leadership. It has indeed been a happy and a worth while year in the chain of all the Guild years which "shall have no end."

Esther Phelps is introducing herself to you in her first message to MISSIONS. She is making a very happy impression wherever she goes. She will get around to all of you in time.

I wish you all might be with us in Cleveland. Reports of the Conference and banquet will be added from there.

A happy summer to all Guilders!

*Faithfully Yours,
Alvin J. Noble*

Greetings!

Dear Guild Girls: The word "adventure" always stirs the imagination to thoughts of romance, excitement and suspense. My first few weeks of World Wide Guild life have shown me that this new undertaking will be the biggest kind of adventure.

At the New York District meetings the Guild had a large and enthusiastic secretaries' meeting. The Utica girls had charge of the banquet and entertained over 200 guests. Their theme was an airplane trip, "Trying Our Wings." Mrs.

Gammons, secretary of Eastern New York, acted as the pilot (toastmistress). For toasts, "At the Hangar," "Contact," "The Take-Off," "Circling 'Round," "An Ace" (Dr. Anna Degenring, Nellore, India), "Parachute Jumps," "Getting Altitude," "A Tale Spin," "Gliders," and "The Last Loop"—gave us the satisfied feeling of having really added to our "hours in the air." Mildren Branton of Utica greeted us "At the Hangar" and because her welcome message seems so appropriate for all of us, I want to share it with you. It follows my message.

The First Church of Ithaca, N. Y., held a Mother-Daughter Banquet on May 2nd. There are only twenty W. W. G. girls in Ithaca, but there were 195 guests at their Banquet. The Ithaca girls deserve mention for the splendid amount of White Cross work they have done since they organized last fall.

Esther Brooks Phelps

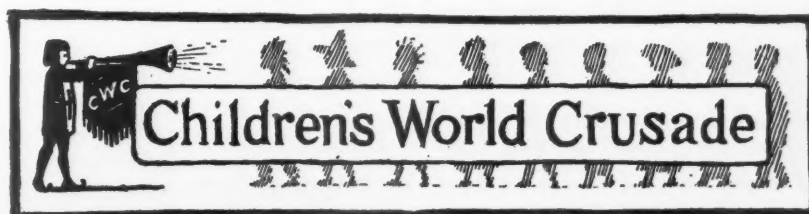
At the Hangar

(Toast given at the W. W. G. Banquet held at Utica, N. Y., April 29.)

Utica is proud tonight! Proud, because in our hangar rests for a short while the airship W. W. G. Worth

While Girls of New York State, distinguished guests, and friends, Utica girls welcome you most heartily. It is such banquets as this that bring back fond memories of Keuka and Round Lake. It is such affairs as this, with the fellowship together, that give one an inspiration.

In the world of aviation, there are certain hangars which are quite noted. Some, for their geographical location, their size, and for various reasons. And so it is with the Guild Chapters. Some are like noted hangars wherein rests the ship, "Service." And in a way, each girl is the possessor of a hangar, namely, her heart, out of which go to and fro the ships of "Love, Service, Sacrifice, Prayer and Devotion." As on the aviation field every hangar is illuminated in some way, so one's heart lights her life, thus fulfilling the Scripture which says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." But we must remember that the heart is just the resting place for these ships of Love, Service, Sacrifice, Prayer and Devotion, and we must send them out on their journeys and keep them circling 'round so that when we come together again, "At the Hangar," it will be beautifully illuminated.—Mildred Branton.



Miss Esther Phelps' First Message

Friends need not be just here and there,
Friends really can be anywhere,
And yet be very true and dear
And seem in some ways almost near.

For little squares of paper thin,
With stamps outside and letters in,
Can turn a land that once seemed far
Into a place where more friends are.

And that is just the way I felt when I received my first friendly greeting from Crusade Company 21 of Washington, D. C. Since then I have had the chance to make friends personally with some Crusaders and Heralds.

First, at the Trenton Association Rally where Mrs. Pittman, a missionary

who has spent seventeen years in India, told us of her work in a kindergarten there. We were then entertained with shadow pictures and the play "Pepita's Adventure in Friendship."

The Plainfield, N. J., Association Rally was held on May 3rd. First Park Church gave a series of picture tableaux illustrating C. W. C. work. Crusaders of Hyewood Church presented a very clever little play. They impersonated Miss Mary Noble, executive secretary; Miss Ruth Freas, state secretary, and Mrs. Charles Deats, secretary of East Association, who had gathered to make plans for the coming year. To their surprise, they were visited by children of many nations and races, all begging that the C. W. C. might do something for those in need among their people.



MISS ESTHER PHELPS, WHO HAS JUST BEGUN HER SERVICE FOR THE W. W. G.

Eleanor Bellosa of Immanuel Church, Utica, N. Y., was a guest at the W. W. G. Banquet in Utica. She gave this toast on "Gliders" for the C. W. C.:

Madam Toastmaster, Ladies and Girls:

I have never ridden in an airplane or in a glider, but I do like to slide down a long hill over the glistening snow, and if it is as much fun to glide through the air I hope I can do that too some time.

A long, long time ago, before airplanes were even thought of, companies of people from all over Europe formed Crusades to go to Jerusalem to try to take the city from the Turks. Finally two groups of children formed a Crusade. They walked miles and miles to the sea, over mountains, through cold and heat. Many of them lost their lives.

But now, we boys and girls have formed Crusades, Crusades which result not in the loss of life but in the saving of life. Through our Crusades many children all over the world are taught the love and the life of Jesus, for He loves all children everywhere.

The cunning papoose in the wigwam that lives,

Whose life is so happy and free,
Is my Indian brother; and Jesus loves him
Just as He loves you and me.

The Eskimo babies are wrapped all in fur;

They live in the north country,
Where cold winds blow; and Jesus loves them
Just as He loves you and me.

And all the dear babies, wherever they grow,

So cunning, so precious, so wee,
Are God's darling children; and Jesus loves them
Just as He loves you and me.

Esther Brooks Phelps

Our Crusaders in Nellore

Nellore, South India, March 4.

Dear Miss Noble:

I know that you would have enjoyed our trip to Japan this year. We packed up our things and went to see Miss Camp. We had such a good time at little Yoshiko San's house and learned a great deal about the dress, customs and children and families of Japan. I am glad that I have been there and seen



JEWEL BAND OF THE FIRST CHURCH, BELLINGHAM, WASH., WITH THEIR JAPANESE FLAGS, LANTERNS AND DOLLS

a little of the country for it helped a lot in making it real to the children. I made it very real one day when I bumped my head on the floor when I was showing them how they bowed in their polite way to people. The children did not laugh when this happened to me, as I felt like doing, but some cried and for a minute the story was lost to them because they feared that I was hurt badly. A bump means a hard cry for them, you see, but I am used to hard knocks of various kinds.

The Crusaders are fine in our school. Miss Santhosham and the older girls of the Guilds have been most helpful and have enjoyed their work very much this year. I do not seem to be able to get any good pictures as yet. They are such little squirmers the pictures all get blurred.

Last Sunday during morning church service I thought all were much interested in what I was telling. One little girl seemed especially so and when her mouth opened as if to ask a question, she simply said, "You have such a beautiful brooch on." I could scarcely keep from laughing. It is hard to tell where their minds are. That was a Crusader too. But they do really learn a lot. One day a little Crusader ran into my office all excited and said that "so-and-so did something dreadful," but before she had gone very far I requested her to go and bring "so-and-so" that she too might hear the sad tale. The two little girls arrived and each told their stories. Then both sat down and thought it over and soon one little hand stole over to the hand of the other little girl but still I said nothing. Finally both stood up and

apologized to each other and went away with their arms around each other and are good friends now. So we are learning to live peacefully and happily together. If we learn that here it is not difficult to carry it to the homes.

Soon I shall be in the Hills and preparing for next year's program. I do not know what our study will be but hope that I will find some thoughts there. I have enjoyed writing the stories and planning the work and my leader has followed very well.

We do not forget you who are so dear to us out here and know that you will continue to pray for us. We do so want to help to bring Jesus' message to all the little children everywhere on earth.

There are many here who need to learn about Him and our children are helping us to carry that message to others.—Yours, in His service,

—Fannie J. Holman.

Tentative Report

The State Reports are not complete in many cases but on the whole there are fewer lapses than usual. Every year some Associations fail to send in their blanks so we have no records of their work.

The Primary and Junior study books have been greatly enjoyed this year, and many groups have filled one of the Treasure Chests for the Philippines. No statistical report of the C. W. C. Day Rallies was given, but personal letters tell of the fine interest and pleasure of the children in these group Rallies. It is safe to say that they were held in every state and in a majority of the Associations.

At this writing there are reported 1,767 organizations, 398 of which have been organized this year. 1,500 of these have used the Primary or Junior mission study books. That is a gain of 50% over the number using such publications last year.

This is most gratifying, but we look forward to the time when every group will use these splendid texts.

There were 21,225 books read, and the gifts so far reported amount to \$16,503.66. This is about \$800 less than was reported last year, but the hard times have been felt in the children's field as well as in others.

Nevertheless, it has been a year of rich experience and education in a worthwhile task.

FOR THE JUNIORS

The Story of the Moon-Feast and Palace

BY REV. H. G. C. HALLOCK OF SHANGHAI

IN a recent letter from Shanghai, China, Missionary H. G. C. Hallock describes one of the characteristic festivals in which the Chinese people, young and old, engage with great enjoyment. It should especially interest our boys and girls. Part of the story reminds us that we, too, have a "man in the moon," and for many eyes a fair "lady in the moon" also. He writes:

This is Chinese 15th of the 8th Moon. It is called "Tsoong Tsiu"—Mid-Autumn. It is their Mid-Autumn Festival and Moon Feast combined. They are having wonderful doings, having theatrials before the gods in the temple and burning the "Shaung-teo"—incense bushel. Brightly wrapped "moon-cakes" and beautiful lanterns are seen along the streets—a gorgeous array. The incense bushel is made up of incense sticks and filled with incense chips. In the middle stands a large stick of incense made up of thousands of thin incense sticks the size of straws. Each family burns an incense bushel at home and they who can so afford eat moon-cakes and all kinds of nice things. The incense bushel is decorated with flags and many-colored dragon-gates, something as children at home put candles on their birthday cakes; but the children in China take the flags and dragon-gate decorations from the bushel before it is burnt, and have great delight in playing with these, marching up and down the streets.

I asked the Chinese why they burn the incense bushel, eat the moon-cake, and worship the moon with candles, incense and food on this day. They answered that one of many reasons is that there is a lady-god in the moon. Her name is Zaung-noo. She is said to be exceedingly beautiful. From the beginning of time to the end, there never was nor will be one as beautiful as she. She was once upon a time a woman of this world; but became displeased with her husband and all the world and fled to the moon. On this 15th the real story of why she fled is acted out in the long theatrical plays attended by throngs of people. In ancient times on the 15th of the 8th Moon when they

burned the incense bushel the sweet fragrance would go high up to the moon goddess. She took pleasure in it and manifested her approval by coming near earth riding on a cloud and people could see her beautiful face. But now men's hearts have become wicked, and the world is full of sin, so the incense is not so pure as formerly and it does not rise so high as to reach the goddess in her palace and so, not enjoying its fragrance, she comes no more on the clouds; but people still offer incense and hope she will appear sometime.

They say that in the moon this goddess has a most beautiful castle. It is called the "Yuih-Koong"—Moon Palace. Only one human has ever seen its glories. Once, during the Dong Dynasty, a Chinese king, called Ming Wong, by the magic of a holy monk was enabled to mount up from the earth to the Moon Castle to hear the music and see its beauty. He was allowed to stand outside for only a few minutes. The goddess was very angry at the monk for leading the king there. Soon from the Castle came most unpleasant sounds.



NO RACE PREJUDICE HERE. DOROTHY ELIZABETH JOHNSON OF ILOILO, P. I., AND SEQUENDO SANCHEZ

The monk understood that it was the queen giving vent to her wrath and he quickly led the king back to earth.

Bennie, the Problem Boy

One Sunday in October I had the privilege of taking eleven boys and young people to begin their attendance at Sunday school. Among these were several from a Spanish family. The week before, a member of the family telephoned to know if they might come to talk about Bennie. Bennie was brought along as an exhibit. One eye was swollen badly and his face was scratched, the result of an encounter with his teacher. Of course the family saw a damage suit in the future and wanted advice about the procedure. Instead, Bennie and I had a chummy hour, letting the others listen for the most part. At the end he told me that he had not been doing much school work; had been in with the hoodlum group in school; and had been out of order when the trouble with the teacher occurred. He was struggling to fight back, when the blow fell on his face. The next day, Bennie had the only good record he had had in school this year. A long conference with the principal secured his active cooperation for the boy. I had a much more trying session with the family to convince them that absorption in money getting and weakly saying, "We can do nothing with boys in this country," were very poor excuses to offer to God in place of real struggle in training their children. A Boy Scout membership for Bennie and the placing of the young people in Sunday school were the first steps planned. I tried to show the elders the importance of their own example and of time spent in companionship with their children. When I met the group at the church on Sunday, I cannot quite express how I felt at seeing the very Romanist grandmother. She had taken the "responsibility and example" talk so seriously that she was determined to lead the way. Although she neither understood nor spoke English, she came along and sat in the class with her seventeen-year-old granddaughter. The thirteen-year-old "problem" boy looked so different. He thanked the teacher in whose class he was placed, and others for all they were doing for him.—*Ida M. Cheesbro.*

For the Relief of Human Suffering

BY MARGARET BAILEY MILES

A MEDICAL missionary has a busy life. He spends a good many hours of the day doctoring and a good many hours of the night reading medical literature. Here in Kengtung Dr. Miles is still without a nurse to help him at the hospital, as there are no educated Shan girls available for this work. There is one young man he has trained as a sort of orderly, and two others of more education that help with compounding, etc., but the meagerness of the staff means that not many inpatients can be received. But many of the townspeople call the doctor to their own homes when there is serious illness, and a large number come to the dispensary every day. Also he treats many patients on his jungle trips.

Kengtung is not a healthy town, and last year's famine in the hills added many sick and famished hill people to the population. Practically all of the natives have one or more of the varieties of interesting parasites, and there cannot be one that escapes malaria. There is also much venereal disease, and all kinds of respiratory diseases, leprosy, occasionally small-pox and plague, and nearly everything else a doctor sees at home, except diphtheria and airplane neck.

This year there was a small epidemic of intestinal flu and quite a few cases of typhoid. It has been a bad year, too, for diarrhea and dysentery. This was sent, so we hear, as a punishment on the wicked city of Kengtung. The King of the Snakes and the King of the Frogs, whom two men overheard discussing the matter, decided that a Chinese invasion would be too rough on the women and children, so sent these ailments instead.

Almost any one of the town calls would make a story, and the stories would range all the way from the humorous to the gruesome. Some of the humor is furnished by the terminology the people use. A patient will often inform the doctor that a ball of wind has lodged in his toe, or entering the back of his neck, has come out of his eye. Or a fever patient will complain that his "mind trembles." If a man has been bitten by a dog, the doctor always inquires whether the dog were sick or acted queerly, and is invariably assured that it was a "good dog." Other and less pleasant emotions are aroused with the patient with a three-day-old baby

and double pneumonia is moved by relatives out on the porch, and given a bath there, or the typhoid patient is allowed by his wife to eat forbidden foods.

The native woman's predilection for the floor instead of a bed in sickness or confinement causes the white doctor many a backache, but her utter disregard for his orders is even harder to bear patiently. One woman, wife of a native official, called Dr. Miles again and again because her baby cried so much, and was told over and over again that he was not sick but cried because he was so uncomfortably full of milk. On the occasion of the second or third call the poor little thing was so stuffed that the milk ran out of its mouth. He went through his explanations again, but the baby, meanwhile, managed to get breath enough to cry, and the mother picked it up at once and fed it before he left the house.

The homes of these native officials are rather surprising. Large and comfortable-looking from the outside, with their brown-tiled roofs and artistically arranged shrubbery, they are dark and bare inside and quite devoid of the conveniences of civilization. In one such house Dr. Miles asked for a towel on which to wipe an instrument, or, lacking that, a clean rag. After long search someone produced a soiled jacket, the only thing available. Yet the patient probably owned gold and silver and silks and jewels.

You must not imagine that all the patients are officials or well-to-do. There are a great many of them that cannot pay even a few *pice* (*pice* = $\frac{3}{4}$ cent) for the quinine pills that seem almost as necessary as water here. Some of the houses visited do not have the outward semblance of comfort. I am sure we will never forget the miserable mud hut where we called day after a day on a pretty little Chinese woman dying of cancer. There are many Chinese in Kengtung, but they were all from different sections of the country, and speak different dialects, so that this woman and her husband were strangers, friendless and alone. We called on Thanksgiving night, just after she had died, and the memory of that grief-shaken man, sitting in the shadows of his empty hut by his little wisp of a fire, will always remain with me as the picture of utter desolation.

A College Prayer Meeting in the Philippine Islands

BY A. E. BIGELOW

I have just returned from the weekly prayer meeting. It was led by Primitiva Lea. It was a wonderful meeting, especially when I recall that Primitiva was only baptized last November. How she has grown!

The topic, "A Clean Heart Makes a Clear Mind," was based on Phil. 4:8. Primitiva had written out her discussion and, while it was not all original, it was very well chosen and to the edification of us all. I have noticed particularly this fact throughout the school year. Almost without exception the student leaders have chosen timely topics, and have written out their discussions. This represents a fine growth and the desire to give something of real value. How it contrasts with the slipshod work of some of the years past!

It took Primitiva about ten or twelve minutes to read her paper, and then she prayed a beautiful prayer. After that the meeting was open and about ten or a dozen took part, quickly, briefly, pointedly. How those regular attendants have grown this year. How glad it makes me, their pastor, though it does not seem that I have had much to do with it. Sometimes when I am disposed to be discouraged over the success of the religious work at Central Philippine College I think of a few like Primitiva and then I feel that even just one such means success.

These prayer meetings are certainly the most popular religious meetings at the college. There are only 135 members in the school church this year, and we have an average of over 100 every Thursday evening. I am often surprised to see some who come, though they never take part in the audible prayers.

Surely there is a divine power constantly working in the hearts of these young people. It is seen in the lives they lead. This very topic is a reflection of a sort of revival going on among the students. There has been a lot of talk concerning the unclean conversation among the students of two of the dormitories and the students have mentioned it freely in these meetings. Two weeks ago the leader based most of his remarks on that perversion. I'm so glad that they have taken it upon themselves to cleanse the school of the evil, and I hope that it will have lasting effects in many lives.

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"They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and His wonders in the deep."

At the end of their fiscal year, the women of Calvary Church Missionary Society, Washington, D. C., feeling that they, too, could qualify as adventurers in "big business" for the Lord, presented their stories of achievement in the following unique program:

On an elevated platform was built a miniature harbor enclosed in crêpe paper stone walls with a crêpe paper sea and flour-crested waves. In the background, on a large rock, was a lighthouse with flashing electric light, both rock and lighthouse made from the same stone-like paper. Palms and ferns at the ends of the platform gave a real touch of outdoors, and behind it all was a rather crude sunset scene of water and clouds made from colored crêpe paper and paints. In this harbor was anchored a fleet of toy sailboats, each carrying at her masthead the Christian flag, and at her stern the Stars and Stripes. The largest boat, with the name *Evangel* on her hull, served as flagship; a squadron of other boats of varying sizes, arranged as though they had followed her into port, represented the senior and junior W. W. G., Ambassadors, Crusaders, Heralds and Jewel Band, while the boat of the Evening Mission Club, an organization of business women, completed the Church Mission Fleet. One small boat, entering from the rear, gave a feeling of motion to the anchored fleet, suggesting to the imagination many other boats just around the bend which could not find room in the tiny harbor.

The president, introducing the day's business, took the Mission Fleet as her theme, quoting the above-mentioned verse as a keynote. Each of the various officers and chairmen, when called upon to report, used the symbolism of the mobilized fleet, speaking as though just returned from voyaging in outside waters. The corresponding secretary and the editor of the Monthly News

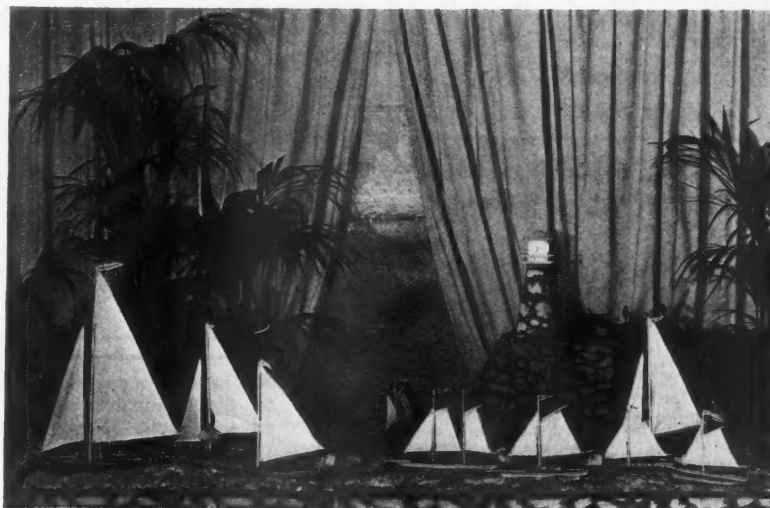
Letter counted the letters in the mail bags brought by the mail boat. The Reading Contest chairman told of the constant use of the ship's library. The Civics Committee, with its boats, *Efficiency* and *Kindness*, had cruised in many waters, helping to eliminate unhealthy conditions dangerous to moral and spiritual welfare. The White Cross had answered every S. O. S. and sent comfort and happiness into many places. The Calling Committee had dropped anchor wherever a landing could be made, while the Hospitality Committee had welcomed new passengers as they joined the cruise. Through Christian Americanization, many homes had been visited and friends made among people from far lands. Personal Service had carried friendship and the story of Christ's love to many out-of-the-way places. The Mission Study, Literature and Periodicals chairmen had so carefully planned their activities that there had been no dull moments on any of the boats, but rather an eagerness for helpful information leading towards an increased consecration of lives. The College Counsellor had made friends with many young students and brought to them, through visits, parties and kindly helpfulness, a knowledge of the genuine interest the church has in their welfare. From the sturdy Fuel Boat came the Finance chairman, telling of a generous

and fully subscribed budget. The Stewardship chairman told of the faithfulness of a large number of good stewards of life's possessions, and the chairman of the Prayer League of the ever-increasing group of devoted women carrying needs to the source of all power. From the Despatch Boat came the director of Circles who, during all the cruise, had been constantly carrying messages from the *Evangel* to the other boats of the fleet, and who reported that never had a request for cooperation been denied but joyfully granted. Last of all came the director of young people's and children's organizations, who called on the captains of the several boats in their special squadron. In responding each captain brought one of the members of his or her group, who presented for filing a written report after it had been read by their captain. In closing, the shore pilot brought the audience face to face with the opening text. Calvary's workers had all been sailing in great waters—"many members but one body"—engaged in one common task, confident of the Father's leadership, and that when they sail into their last harbor God will not ask whether they rode on the flagship or the humblest cruiser, but only if each had done her best.—Mrs. G. H. Loudenslager.

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Wayside Ministries of the Colporter-Missionaries

BY MAUDE S. DEAN

PERHAPS no type of missionary service is more appealing than that of the colporter missionaries carried on cooperatively by The American Baptist Home Mission Society and the American Baptist Publication Society. It is distinctly evangelistic, for the colporter spends his time in house-to-house visitation with Bible and Testament in hand to sell or give as the occasion dictates. His intent is always to have a friendly chat, as quickly as possible working around to the aim of the visit—the presentation of Christ and the appeal for his hearer, if not already a Christian, to come unto Him. Often there is scripture reading and prayer, and frequently he is asked to come again and lead a little group of friends in an informal meeting. Other lines of service continually open up, but these are distinctly his work. He has varied experiences,—comic, pathetic, tragic, delightful trips in autos to homes cordially hospitable, and trips over rough or muddy roads in stormy weather when nightfall finds him far from habitation with only a night in the open possible, followed perchance by a morning with rain falling, thus making the boiling of coffee an impossibility and in

consequence a cold lunch proves an uninviting breakfast. Why do they continue to live such lives?

One colporter answers this question by quoting Mat. 28: 18, 19, 20. Another states that the longer he is in the work the more he loves it; and another that every year he realizes more keenly the need of this pioneer service.

The following are a few real experiences culled from many that make the life of the colporter worth while:

One writes, "Four months ago I called at a little shack way up on the mountain side and found an industrious father and mother and four bright children. None were Christians. I talked and prayed with them and left a Bible and some tracts. I have learned that they have all accepted Christ."

"Six months ago I called in a home where the dear old grandmother had slipped on ice and broken her hip. I read the Scripture and prayed. The family became interested. Later when the grandmother died, as they had no church connections, they called on me to conduct the funeral. She had died a believer and several of the family had found Christ."

There is a Chinese Christian who is serving the societies as a colporter among his own people in San Francisco. This man has won the love and respect of even the criminal class and has been called frequently to go to the penitentiary at San Quentin to minister to the convicts. One night he received a request to visit a man in the death cell awaiting execution in the morning. It seems that when the warden wanted to know if he had any last request to make he quietly asked for a Christian minister—a Chinese one. Responding immediately, our colporter talked and prayed with the man, who, he is convinced, accepted Christ as his Saviour.

A colporter who has been in the work twenty-five years is particularly helpful to the children, always able to interest them with Bible stories and when holding a meeting never failing to have a message for his young friends. He has won many to Jesus.

Another enumerates seventeen homes visited in one day. Part of his report runs somewhat like this:

"A flower-bedecked house, the home of a frail little old lady who welcomes me gladly.

"A half mile farther on a family of ten—no Bible in the home. Good visit.

"The County Farm with a dozen inmates. No Bible. Held a little service and left Bible.

"A poor little farmhouse—the family Portuguese. Did not want Bible. Would not talk.

"A well kept house surrounded by grape vines—Italians—cordial welcome. Bought Bible. Glad to talk. Promising.

"An old Irish woman in the adjoining house accepted a Testament as a gift and then worried for having committed a mortal sin.

"Up in the woods a small shack. A lonely woman eagerly listened and accepted the glad tidings and asked to be taught how to pray.

"Down the road again—to a farmhouse where the daughter was caring for her crippled mother. The visit was a rift in the clouds for them. They had been Christians but had backslidden and promised to renew their Bible study and prayer."

We have not space for the complete list. Enough has been written to show how the seed is sown, quietly, patiently, faithfully. Sometimes the fruit becomes apparent immediately. Sometimes when years have passed the missionary learns of the good that resulted.

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